

THE

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THE receipts for July are not assuring. Donations are nearly \$4,000 below those of the corresponding month a year ago, while legacies have fallen off over \$36,600, making the total decrease for the month \$40,553.91. For the eleven months of the fiscal year, the donations are behind over \$12,000 and the legacies over \$107,500, making the total decrease \$119,654.54. This report calls therefor urgently for all possible gifts from all churches and donors during the month of August. Last year a few individuals, at the beginning of the year, pledged, and before the end of the year paid into the treasury a special gift of over \$50,000. Who will send special gifts during the last days of the present fiscal year which may supply the additional \$100,000 now needed beyond the ordinary receipts of August, in order to meet the expenditure of the year? Most pathetic are the voices of the missionaries now pleading for these needed additional offerings. Is not this also the Master's call?

THE close of our fiscal year comes in the midst of a sudden financial depression of extraordinary severity, and extending over the whole land. For the first nine months of the financial year the receipts in donations from churches and individuals were slightly in advance of those of the corresponding period a year ago. Since then the monetary pinch, as might have been expected, has told heavily upon the receipts at the treasury. But the loss which is most serious is in the item of legacies, a loss of over \$100,000 upon the exceptionally large receipts from this source of the preceding year. Though the strain upon our people is wellnigh unprecedented, still there is money enough in the hands of the Lord's people if they will but use it for the purpose of meeting the needs of the work at the present critical hour. The books of the treasurer will remain open during the first week of September for the receipt of gifts. Will not all treasurers of churches and societies having contributions in hand for the work of the Board see that such sums are promptly forwarded? And are there not scores and hundreds of Christians who love the cause of foreign missions who, with gifts larger or smaller as they may be able, will at once send in special contributions to meet the emergency?

It is an interesting fact, which we learn from Constantinople, that the Armenian Bishop of Smyrna has just published a book on Pastoral Theology, which is said to be evangelical in tone and quite similar to the volumes on this subject issued by Protestant authors. This certainly is a most hopeful sign.

ON the cover of this issue will be found the notice of the Annual Meeting of the Board which will commence at Worcester on Tuesday, October 10. In anticipation of this meeting will not our friends, whether expecting to be present in person or not, unite in supplications that the Spirit of grace and wisdom may be given, so that brotherly love shall abound and the interests of the great missionary work be advanced?

IN place of the usual annual report of the Japan Mission we have received a comely pamphlet of 124 pages, entitled "A Brief Survey of Christian Work in Japan, 1892, with special reference to the Kumi-ai Churches and the American Board's Mission." The document has been prepared by Dr. DeForest, of Sendai, and his work has been admirably done. Thirty pages are given to General Notes, relating to a variety of subjects bearing upon the religious life of Japan, such as Buddhism, Shintoism, Ethical Literature, Passports, Language, etc. Then follows the story of The Self-supporting, Independent Work (Kumi-ai Churches). Part III treats of Coöperative Work, evangelistic, medical, publication and educational, with an appendix relating to the personnel of the American Board's Mission. The form of this report was designed to meet specially the present attitude of the Japanese and to let them speak of the work they are doing in the Kumi-ai churches and in evangelistic and educational lines in connection with the missionaries of the American Board. The whole story is one of exceeding interest.

THE reception given to Dr. and Mrs. Scott on their arrival at Jaffna, Ceylon, is in striking contrast with receptions formerly accorded to missionaries not only in India but in other parts of the world. Dr. and Mrs. Scott and Miss Myers found at the landing-place a large number of native Christians and non-Christians, who immediately sprinkled them with rosewater and placed garlands of flowers about their necks. The new missionaries were then led in procession to the house of a native Christian, where an awning had been erected and the house festooned with wreaths of flowers. Songs of welcome were sung, and among the addresses made was one by a deputation from the non-Christian section of the people. It is not strange that Dr. Scott writes that it will be a great gratification to labor among such a people.

IN our last number we chronicled the death of Rev. Edward P. Thwing, M.D., at Canton, China, and we now learn of the death, on June 18, of Mrs. Thwing, six weeks after the death of her husband. Mr. and Mrs. Thwing had, with great enthusiasm, united in work for the Chinese, first in our own country and afterward in Canton and vicinity, and their labors were greatly appreciated by our missionaries who sincerely mourn the loss of such helpers. Mrs. Thwing was buried in the Mission Cemetery at Canton, by the side of her husband.

A MEDICAL officer of the Egyptian government reports to the sanitary council in Alexandria, July 2, that having visited Mecca he found both houses and tents full of persons attacked by cholera. The mortality is immense and the dead cannot be buried because of their numbers. The estimated number of pilgrims at Mecca was 135,000 and the mortality amounted to at least ten per cent. Moslem fatalism accounts for this terrible waste of life.

It is an occasion for devout gratitude to God that the threatened war in Siam has been averted. The attitude of France toward this weak nation seems wholly indefensible, yet it would have been folly for the Siamese to have attempted resistance. Our interest in the subject naturally turns upon the missionary work which has been begun in that empire. Our Presbyterian brethren, some account of whose work in Siam will be found among the "Notes from the Wide Field," have been greatly cheered recently in the progress which they have witnessed. In the last number of *The Church at Home and Abroad*, Rev. Mr. Dunlap reports a preaching tour covering fifty-three days through several provinces on the west coast of Siam, in which he says that never before had he heard so much inquiry after the Christian religion and never seen such close attention to the preaching of the Word.

THE statement is made that the records of the College at Marsovan will show that the two teachers, Messrs. Thoumaian and Kayayan, at the time when they were charged with being present and participating in a seditious meeting, were at the College attending to their duties there. In this and in other cases the opportunity to prove an alibi was refused on the ground that there *was no time for such matters*. At last accounts there were still some seventy prisoners at Angora, thirty of whom were waiting for trial. It is reported that Messrs. Thoumaian and Kayayan have already arrived in England.

DR. H. H. JESSUP, of Syria, gives some statistics as to mission growth in the Holy Land within the past eleven years, which are quite encouraging. Within these years, since 1881, the number of Protestants in Syria and Palestine has increased from 6,311 to 8,593; the communicants from 1,693 to 3,974. Foreign laborers have increased by forty-six, and native laborers by fifty-nine. Within the eleven years there has been an increase of 4,213 in the number of pupils in the Protestant schools, making the present number in these schools 18,837. This growth has taken place in spite of all the obstructions placed in the way of the truth by officials and by hostile ecclesiastics.

DR. BLODGET, of Peking, reports the passing through that city of a company of Swedes, comprising about twenty persons, on their way to do mission work in a district northwest of Shansi. They are mostly young people, and they go at once into the midst of a region where famine has been so sore that in some cases the people have eaten human flesh. Dr. Blodget speaks of the price in the market of a boy or girl of sixteen years of age as about ten dollars. It is hard to believe that such want and distress prevail in any accessible part of China. These Swedes who are going to this district are under the direction of the mission of which Rev. A. B. Simpson, of New York, is the head, and they certainly will need great grace and wisdom to meet the trying experiences which are before them.

UNDER the lead of Rev. Robert Chambers, a "Summer School" was to be held at Bardezag, beginning about the middle of July. Messrs. Greene and Barnum, of Constantinople, and a number of native pastors are to assist, and a large number of native helpers and teachers are expected to avail themselves of the privilege of this summer school.

OUR brethren in Bohemia are greatly interested just now in the establishment of an out-station at Husinec, which was the birthplace of John Huss, a small city about 200 miles south of Prague. It is over four centuries since the death of this great reformer. There is now no Protestant church within miles of his birthplace. The house in which he was born is owned by a national society, but the garden and barn adjoining have been secured by the "Free Reformed Church" connected with our mission. It is proposed to change this barn into a chapel, with rooms for a preacher to reside in. A young man of experience and zeal will remove to Husinec in September to put the premises into proper condition; this will cost about \$1,700, and nearly one third of this sum has already been raised. A number of gentlemen in Great Britain have entered into this enterprise with the purpose of making it a memorial to John Huss as well as a centre for gospel light in a dark region. If any of our readers would like a share in this good work, the opportunity is offered them, and Mr. Clark or Mr. Porter, at Prague, will thankfully receive their gifts.

CONFLICTING reports are coming as to the state of affairs in Uganda. Correspondents from England and Germany who are with Sir Gerald Portal, at Mengo, give their impressions as to the state of affairs. Peace has been maintained, and the British Commissioner has raised the British flag in place of that of the British East Africa Company. It has no doubt been a most difficult task which Sir Gerald Portal has found before him to pacify the various chiefs and adjust their conflicting claims. But the correspondents unite in affirming that there has been great improvement in the condition of affairs, that cruelties have ceased, and that the people are trying to bring about the adjustment of their mutual claims. At Kampala, on April 7, an agreement was entered into between the chiefs of the Catholic and Protestant missions, signed by the English and French bishops and by Sir Gerald Portal and Captain Macdonald, for a distribution of offices and of the country. According to this agreement two katekiros, or ministers of justice, two commanders of troops, and two commanders of canoes have been appointed; one of each class from the Catholics and one from Protestants, all to be first approved by the British Resident. Aside from Buddu, the Catholics are to receive the province of Kaima, Sese Island, and a district of Lwekula. It is hoped that this distribution of the offices and of the territory will put a stop to strife and give opportunity for the prosecution of missionary work. The latest tidings are that, on May 30, Sir Gerald Portal and several members of his staff, having effected satisfactory arrangements, left for the coast. The government was to remain in the hands of the king and the leading chiefs, assisted by the British Resident, till the whole Uganda question should be finally settled by the British government. But the Commissioner's expressed hope for a permanent peace was rudely destroyed by a request for his return which was received after he had traveled over 200 miles toward the coast. It seems that there was a threatened Mohammedan disturbance, and Sir Gerald immediately turned back toward Uganda. Letters to the German newspapers comparing Protestant and Catholic missionary work at Uganda are evidently colored by the writers' theories as to missions. They comment on the useless, sanctimonious psalm-singing and tract-selling of the Protestants as compared with the flourishing gardens of the Catholics.

It is stated that a government report in India gives the total number of deaths from cholera in the year 1891 as 600,103. During the period from 1887 to 1891 over 1,300,000 people died in India from this disease. There is seldom a time in India when cholera does not prevail with more or less severity.

A SERIOUS outrage has been perpetrated in the extreme eastern section of Turkey upon a missionary of the American Presbyterian Board, Miss Melton, of Mosul. While in a mountain village, with her usual attendants, she was set upon in the darkness of the night by persons who were at first supposed to be Koords, but recent investigation leads to the conviction that they were officials of the government. Miss Melton was severely beaten and had a narrow escape with her life. Such outrages call for direct intervention on the part of our government, and we doubt not the officials at Washington will vigorously sustain our Minister at Constantinople in the demands for protection and indemnity which have been made.

DR. PORTER, of North China, who visited Peking in connection with the meeting of the North China Mission, speaks of the great gratification with which he witnessed the success of the school for the blind, established by Mr. Murray, who has devised a scheme, somewhat allied to shorthand writing, by which the sounds of the language are represented phonetically, thus avoiding the necessity of learning the multitudinous characters which are used in Chinese writing. Dr. Porter found eleven boys and seven girls in Mr. Murray's school who are making good progress in the mastery of the language. This is the enterprise in which Miss Gordon-Cumming has been so much interested.

NOR till recently has the Bridgman School for Girls at Peking taken the stand that it will receive no more girls with bound feet. It has seemed hard to refuse girls who are not themselves responsible for this deformity, and whose parents inflicted the wrong upon them simply in obedience to a social custom, the evil of which they did not at the time appreciate. But the public sentiment is changing, and recently at Peking the native Christians held an enthusiastic meeting, forming an "Anti Foot-Binding Society." Many joined who hitherto have not seen their way clear to take this open stand. The stand now taken by the Bridgman School will aid in promoting the sentiment against foot-binding, and in this way will do something toward removing one of the woes of China.

THE annual meeting of the North China Mission was held early in June, and all correspondents unite in saying that it was a particularly enjoyable and profitable occasion. The reports for the year in all departments were cheering, and the only trying experience of the session was the duty of adjusting the inadequate supply of men and means to the necessities of the mission. Some changes were made in the missionary force. Mr. and Mrs. Aiken are to be located at Tientsin, and Mr. and Mrs. Perkins, on their return to China, will go temporarily, at least, to supply the great needs at Pao-ting-fu. North China College, as it is hereafter to be called, at Tung-cho, was formally organized by the selection of trustees and the choice of president Rev. Dr. D. Z. Sheffield. The faculty of the College consists, aside from the president, of Messrs. Kingman and Tewksbury, Miss Andrews and Mrs. Sheffield.

It is reported from Eastern Turkey that outrages by the Koords are multiplying, and that in their desperation some Armenians, in order to save themselves from robbery and shame, have become Mohammedans. In one village four families, in another six families, and in another no less than fifteen families, including a priest, have embraced Islam. The favors bestowed upon such converts are many and are such as all might covet. Among them is exemption from taxation for fifteen years.

THE English Baptist Missionary Society exceeded even its own high aim in the amount raised for its centenary fund, receiving £13,500 above the £100,000 which was asked for. This fund is to be used largely to provide for a hundred additional missionaries, the erection of mission buildings, the training of native agents, and general enlargement. The ordinary income of the Society for the year has fallen off by about \$8,000.

IN view of the dislike, not to say contempt, often shown toward the African, it is pleasant to find so much incidental testimony to his worth in the reports from our missionaries. In writing to the treasurer of the Board on business, Mr. Lee, of Chisamba, speaks of having hastened home from the annual mission meeting since he had heard that Ngulu, the oldest of the young men at the station, was down with fever. He found him better but not well, and he writes: "We *cannot* afford to lose our Ngulu, for never, never a truer heart beat in human breast than does Ngulu's. He has been quite a brother to us, and a great helper in the work. Indeed I feel that it is he, and not I, who is doing the best work here. We trust he will long be spared to the work."

A REMARKABLE step has been taken by the Indian government in Burma in reference to the opium traffic. The government now expresses a decided opinion on the matter of the use of opium, while heretofore it has been the practice of officials to discredit the statements made as to the deleterious effects of its use. Officers have chosen to shut their eyes to the facts in the case. But an official notification issued in March last says: "The government has decided, after consultation with its officers and with the priests and most respectable persons, to prohibit the possession or use of opium in any form by Burmans in Lower Burma. The use of opium is condemned by the Buddhist religion, and the government, believing the condemnation to be right, intends that the use of opium by persons of Burmese race shall forever cease." *The Church Missionary Intelligencer* well says that, after all its previous evasions, the government has at last been compelled to acknowledge that the so-called "anti-opium fanatics" are right.

It is a very serious matter when, as at the last meeting of the Madura Mission, the statement was made that there is no use at present in seeking to have people come over from heathenism, since "we have no means to furnish men to instruct those who have already joined the Christian community, and who are therefore in danger of relapsing into their old faith." What a limit this fact must put upon the zeal of missionaries! What a burden upon their hearts, and what a loss for the Kingdom of Christ, that such opportunities should be wasted!

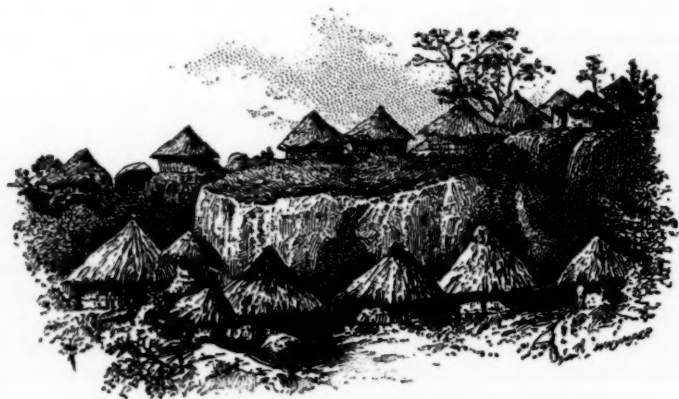
THE Congo Balolo Mission, under the care of Dr. and Mrs. Guinness' Institute at London, has been seriously afflicted in recent months by the death, one after another, of its missionaries in Balololand, victims of the hæmaturic fever, for which as yet there has been discovered no successful mode of treatment. The mission force is still crippled, but those who have fallen die bravely, calling upon others to come and fill the places which will be made vacant by their death. Volunteers are offering themselves to go. An English missionary, while passing in toward the gold fields of southeastern Africa, says that he counted sixty graves of white men who had preceded him but a few months before in the search for earthly riches. And yet men were coming in companies in search of the coveted gold dust. Shall men brave death for the sake of gold and not for the sake of souls?

It is reported, apparently on good authority, that a new draft of a treaty between the Hawaiian Islands and the United States has been prepared by the Provisional Government at Honolulu, and will soon be submitted to President Cleveland. We trust that there will be no delay in considering the matter. Other topics will claim the attention of Congress at once, yet this is not a matter to be postponed needlessly. It is bad policy as well as actual cruelty to delay action upon such a request proceeding from a nation, small though it be, that stands in such relations to us as does Hawaii.

BISHOP TUCKER, of the Church Missionary Society, has ordained at the capital of Uganda seven natives as deacons in the Christian church, two of them being the greatest chiefs in the country, who govern large provinces. This ordination is a step forward toward the full establishment of Christian institutions in Uganda. Bishop Tucker speaks of the new church building as worthy of the name of cathedral. "For Central Africa it is as wonderful a building as Durham Cathedral is for England." There are nearly 500 trees in it used as pillars; some of them were brought five or six days' journey, and it required several hundred men for the task. This reminds us of the accounts given of the building of the churches at the Sandwich Islands in the early days, when the native Christians wrought with such zeal and self-denial in the erection of their houses of worship. These Hawaiians brought the coral, out of which lime was obtained, on their backs, often a distance of a dozen miles, and the largest timbers were dragged from the *koa* forests, sometimes nearly a score of miles, fifty or a hundred natives, at times, dragging a single stick.

TELEGRAMS from Fort Victoria, in Mashonaland, dated July 20, state that one of Lobengula's chiefs, with a body of Matebele soldiers, had visited Victoria in the territory of the British East Africa Company ostensibly for the purpose of punishing some Mashonas. These Matebele burned many kraals and killed many natives, and became so insolent toward the white settlers that the officer of the South Africa Company ordered them to depart. This they refused to do, and the mounted police force of the Company drove them away. During the struggle thirty Matebele were killed, including two indunas, or high chiefs. It is not believed that Lobengula will resent this punishment inflicted upon his people, who were acting against his orders, yet it is not certain that he will be able to restrain his warlike people.

In the April number of *The Geographical Journal*, the new name of the magazine of the Royal Geographical Society, Mr. F. C. Selous presents an elaborate paper giving an account of his twenty years' experience in Zambesia. His account of Mashonaland, which is just west of the region our East Central African missionaries propose to occupy, is most interesting. Mr. Selous reports that the whole of Mashonaland and Manica has an elevation of over 3,000 feet above the sea, while many sections have an altitude of from 5,000 to 6,000 feet. Though within the tropics the climate is thoroughly temperate, a fact which is due, Mr. Selous says, not only to the altitude but to the catching of the winds from the Indian Ocean. Even during the hottest months the heat is tempered by a cool southeast breeze. In the winter an Englishman might think he was in northern Europe rather than in the tropics. On Mr. Selous' map, which accompanies his article, the section just north of the river Busi, in the vicinity of which our missionaries propose to locate, is called Kiteve, a name which we have not heard hitherto. We shall soon have information in regard to this district from our own missionaries.



NATIVE VILLAGE, MASHONALAND.

REV. OWEN WATKINS, of the English Wesleyan Missionary Society, has recently visited Mashonaland, and in an address at the annual meeting of the Society at London spoke of the fact that there seemed to be few native villages, so that the question rose: "Are there any people here? Have not the Matebele exterminated the natives?" But later on he found that these Mashonas, like the conies, built their houses among the rocks, for on coming one morning to the base of a mountain he began to hear sounds and see signs that the whole mountain was full of life. It may be that in the region in Gazaland into which our missionaries go it will be found that there is a much larger population than has been supposed, hidden away in obscure valleys or on the sides of the mountains. We give above from *The Geographical Journal* a cut illustrating a native village in Mashonaland.

FAITH OR PRESUMPTION.

THE foreign missionary enterprise is preëminently a work of faith. The men and women who enter personally into this service go to lands which they have not seen and to people with whose customs and modes of thinking they are not familiar. They go from that which is measurably known to that which is altogether unknown, and they do this simply in obedience to the command of their unseen Lord whose word is their law and whose love and promises are their inspiration. And those who remain in the home land, called to administer a trust in behalf of these agents at the front, must also work by faith. After all their inquiries as to those who are sent forth and the particular locations to which they are to be sent, there is so much that is unknown and uncertain that any assurance of success must come not from knowledge of the circumstances but from trust in Him in whose name the work is done. Especially in the matter of securing means for maintenance of the missionary force is this a work of faith. When the financial year of our Board begins both the missionaries abroad and the executive board at home know that not a tithe of the amount absolutely necessary for the support of the work of the year is in hand. The permanent funds, could they be used for the year's expenditures, as they cannot, would not half suffice for the necessities of the twelvemonth. There are no pledges of money upon which reliance can be placed, and yet the missionaries must go forward in their work and the supporting Board must make its appropriations just as if the money were already in the treasury. From beginning to end it is a work of faith.

But while there is this necessity for the exercise of faith, how far shall this go? Is there any liability that what we regard as faith may end in presumption? Everyone will agree that in this matter there must be a close study of divine providences. But how shall these providences be interpreted when, as is not seldom the case, they seem to lead to different conclusions? Here, for instance, comes an inviting call for missionary enterprise; a new field pleads for laborers, or an old field demands enlargement. Does this providence determine the attitude of the Executive Board, while over against it stands the fact that there are not means in hand or in prospect with which to answer the urgent call? What if there are offers of service from capable and approved men and women, ready for the Master's work in Africa or India or China, while the receipts of the supporting treasury are not adequate to meet the demands of the laborers already at the front who are constrained to ask not so much for more missionaries as for more money for grants-in-aid for the support of an efficient native ministry already prepared and on the ground? Shall the providence that these laborers are offering their services be regarded as conclusive that the Lord means that they shall be sent forth, or shall the other providence, that the Lord's people do not respond to stirring calls to provide the means for their sending, determine the question? There is certainly much room for debate upon this matter and a solution of the perplexing question is not easy to find.

These thoughts have been suggested anew by some recent utterances from the English Church Missionary Society, and especially by the action of its General

Committee, on the matter of sending out missionaries for whom there are no visible means of support. The Church Missionary Society has, within the past four years, sent out 250 new missionaries, male and female, which is double the number sent out for the previous four years. The result upon the financial position of the Society is spoken of as hopeful, although the fact remains that the expenditures of the past year considerably exceeded the income, while the estimates of outgoes for the present year are altogether out of proportion to the amount heretofore contributed. But just at this time there are fifty new missionaries, male and female, who are ready to go forth, and the question that confronts the Society is, can it be right to incur the added cost of these new missionaries when, judging simply by past receipts, the income will not suffice to meet the cost of the work already on hand? The Committee of the Society has faced this question seriously and has stated that its probable expenditures for the present year will be about \$100,000 above the average income available during the past three years. In its appeal for funds the Committee uses the following language, which we earnestly commend to the attention of the supporters of our own American Board:—

The Committee notice with a grave sense of responsibility that there must of necessity be growing expenses for the due equipment of the missionaries already sent forth, as their work opens out before them, in addition to the needs of new contingents. They recognize that there is urgent need to keep clearly before themselves and their friends the overwhelming wants of the mission field and to appeal with all earnestness for educational, evangelistic, and medical missionaries, clerical and lay (male and female); for men of standing in the ministry; for ladies to engage in a variety of modes of work; for men and women of varied gifts and positions, who, by previous experience or in the course of testing and training, have proved themselves to be efficient in spiritual labor at home and are filled with a longing desire to have a share in furthering the foreign missionary enterprise.

The present position of the Society, with its funds inadequate, with nearly fifty new missionaries about to be sent forth and with ten times that number urgently called for, emphasizes this need of constant dependence upon God's unfailing goodness. The Committee would earnestly pray that it may stimulate in all quarters among the Society's friends, but especially in the committee room itself, a solemn sense of the duty of patient continuance in well-doing and of waiting upon God.

The Committee would record their strong confidence that the wants so keenly felt *may be supplied*. They know full well that One, and One alone, can cause the mighty spiritual upheaval in the Church which would speedily bring about the evangelization of the world, and they know that to this end, in answer to believing prayer, the quickening power of God, the Holy Ghost, will be manifested.

These surely are weighty words and point to the true source of guidance and of strength. The only suggestion made by the Committee of this Society in reference to further appeal for funds is that additional contributions be sought from individuals, families, and associations, for the sending out and supporting of particular workers. In this line they call for individual gifts to provide for (1) "a substitute for service" (say \$1,250); (2) for the ordinary allowance of a male missionary; (3) for a female missionary; (4) for a missionary's outfit; (5) for passage money.

While it certainly is not easy to draw the line between faith and presumption,

there is one point that may well be considered, namely, that providences are not to be judged of singly but by their agreement. Does not God, who would have his people walk by faith, usually indicate in more than one way his will? If he sends one on a special errand, he prepares the way for his going. Paul, when he would go over into Macedonia, was not determined to that course simply by the vision calling for help, but also by other providences which pointed in the same direction, "assuredly gathering," as he says, from various indications what the will of the Lord was. In this matter of missionary expansion it seems to us that the divine will is to be learned not from a single circumstance in providence, but from the harmony of providences, and that the conclusion must be that a call to enlargement must be regarded as from God and therefore imperative, when there are signs that he is preparing both the agents to go and the means for their support. For such signs beckoning forward, we ought to watch hopefully and eagerly, more eagerly than "they that watch for the morning."

MOUSH CITY AND DISTRICT, KOORDISTAN.

BY REV. R. M. COLE, OF BITLIS.

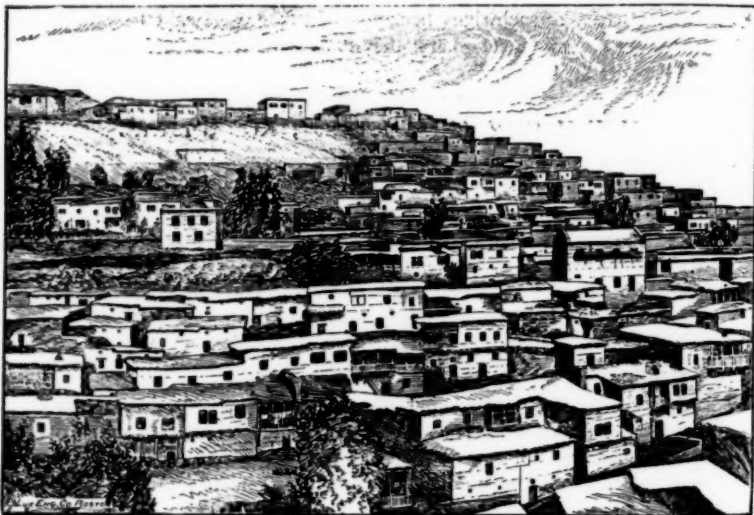
AWAY back in mediæval times was founded the city of Moush by one Moushegh, a brave Armenian warrior of the time. Nestling at the foot of and climbing a little up the slope of the grand old Taurus Mountain, it overlooks one of the finest plains found in this part of Turkey. History, so far as it can be traced, and oldtime citadels about, go to show that desperate fighting has been witnessed in these parts in past ages. Here Armenians, Persians, Greeks, Assyrians, etc., have crossed swords at successive periods, with varying fortune. The Armenians are still found in goodly numbers, aggregating nearly one third of the some 18,000 inhabitants in the city, constituting more than half in the region, if we include the 125 villages of this large plain. But so lamentably have they been subdued by the long oppression and misrule that none of their oldtime spirit remains. We might point to a village of more than 300 houses and 2,000 inhabitants, who live in constant terror from a little Koordish village of desperadoes not one tenth as large!

But these timid ones are our "stock in trade" for gospel and educational work, and from such material we labor to bring up noble men and women. "The entrance of God's word giveth light." Moush has been a wonderful centre for this ancient race—the first as such to accept Christianity, far back in the third century. Hereabouts dwelt their noted national historian, Moses of Khoren. Here was found Saint Mesrope, who invented their alphabet early in the fifth century, and eleven years later a full copy of the Bible was written out in that character. Hither is said to have fled Haig, the reputed head of their race, to escape the tyranny of "Nimrod, the mighty hunter," at the building of that unfortunate "tower."

A half-dozen old monasteries are located on mountain peaks about this plain, some of which are the most famous of which the race can boast, as Sourp Garabed (Saint Forerunner, or John the Baptist). To this monastery thousands upon thousands of pilgrims used to come to pay their vows in the palmy days of

their religion, not a few hailing from distant Russia, where are many Armenians. But we would show such poor deluded ones a better way — bring them back to good gospel principles near to which, doubtless, their wonderful Gregory, "the Enlightener," who they claim built this famous convent, left them. How they have wandered away! How much they need the pure gospel and proper Christian education! and what an opportunity to give it! Think of a circuit of only twenty miles radius and more than 40,000 Armenians, not a few of whose villages cluster near the city, the first being only one-half mile distant.

The Armenians were not slow to note the importance of such a centre, and early made it one of their first strongholds for educational work; but being nationalistic, *sui generis*, their schools came into conflict with the government,



PART OF MOUSH CITY.

and some of their teachers, with pupils, have been sent off into exile, thus crippling their cause but turning the people toward us all the more.

The first gospel seed was sown here more than thirty years ago by that noble, much-esteemed apostle to the Armenians, Rev. Simon Tavitian, who, though now some eighty years of age, is still preaching Christ to his fellow-countrymen in a neighboring city. He had as abettors for a brief time those valiant pioneer workers, Rev. Messrs. Dunmore and Trowbridge. The new doctrine made greater progress in Havadorik and some near villages, where, together with the city, we have now upward of 400 Protestant adherents, an average attendance on public worship of 300, of whom 100 are church members, with 125 pupils in the different schools.

Not laboring there long, pastor Simon was called on to take charge of the Bitlis church, thus leaving the cause in Moush to languish. Various quasi-teachers were located there at different times, but with little success. On our

transfer from Erzroom to this station eight years ago, it had been left to shift for itself—no one in charge; the poor weak Protestants a prey to the enemy, sometimes a prey to one another on account of the havoc intemperance was making in the place! But with such a centre, so many sin-sick souls needing the Great Physician, how *could* we leave it so? We rallied, and of late greater efforts are being put forth for this city also; a licensed preacher, student from our Bitlis High School and late graduate of Harpoot Theological Seminary, being in charge, with such assistance as some of us can give from time to time. We have just added a separate school for girls, placing over it a graduate of the "Mount Holyoke School" in Bitlis. There bids fair to be a good attendance on both our schools, albeit tuition is demanded, while the Armenian schools were accustomed to furnish gratis even pen, ink, and paper. But parents know that *we* hold Christian character, noble manhood, higher than mere worldly wisdom; hence they feel that they can rely on us not to let their children wander off into doubtful channels.

Yet, so far as accommodations are concerned here, we may be said to be "making brick without straw," as no suitable buildings are rentable. Some months ago we could have purchased at a low price a large and suitable house had the money been ready. We need not only a place for the schools but one to accommodate a missionary for the winter. I have spent considerable time there and have suffered in health because of poor quarters. Mr. Dunmore said of the Moush houses, more than thirty years ago: "There are no decent houses in this unhealthy and intolerably filthy town;" and it is about true to-day. And yet I am planning to take out another term of service there this season, only trying to be more careful of health, for we long to take this stronghold for Christ. Though a "dirty city," as all foreigners especially call it, and full of all wickedness,—more from the fruit of the beautiful vineyards that go creeping up the mountain slopes,—yet what place can be too hard for the triumphs of the gospel!

PURSES, AND HOW TO USE THEM.

BY THE TREASURER OF THE AMERICAN BOARD.

AMONG the last words of Christ were these: "Now he that hath a purse, let him take it, and likewise a wallet." This was the traveling outfit for the first missionary. But supposing he had no purse, must he stay at home? Yes; unless some disciple who cannot leave home, some poor widow with a purse of two mites, or some Joseph of Arimathea with money in the bank, or some Nicodemus with money laid up for a new tomb, will be willing to supply his need. Doubtless the early missionaries received their support thus, as indeed the Great Missionary and his Twelve did all the years of their labor in Galilee and Judea.

To-day we are called to the same work and are shut up to the same methods of support. Very few missionaries can defray the expense of their personal support from their own purses; very few of the many disciples can, or think they can, leave home and churches and money-getting for unremunerative, self-

denying work in the world's highways and hedges, compelling men to come to God's great gospel feast; and so we have our Boards to gather the purses of the home disciples for those who go "into all the world."

It is the duty of these Boards to secure enough for the expenses on the way and the support of the missionaries. This is not always easy, and from various causes the inflow fluctuates very much. It is a time of need now. The dear servants of Christ far away are fainting from lack of help and means to support them. The work languishes. So many calls are presented at home for fine houses and fine attire, for travel and the gratification of taste and style in living, and especially now for the great attractions of the Columbian Exposition, that the missionaries are likely to be left for a while without sufficient support. The American Board needs many thousands of dollars more than it is now receiving merely to keep the men and the schools and the native helpers at the lowest living rate. The receipts of the Board to August 1 are about \$120,000 less than at the corresponding period last year. This is chiefly because legacies have largely fallen off. But the work is a work for the living and not for the dead, and it appeals for full support to the friends of Christ who have not yet been called, but who soon may be, to give an account of their stewardship.

Now of the things which we have spoken this is the sum: Come up to the help of the Lord against the mighty, and send relief to the faithful servants in our mission fields. Let him that hath a purse divide it with his fellow-disciples who are substituting for him in the Lord's host and are bearing the burden and the heat of the day there.

THE EFFECTS OF CHRISTIANITY IN CHINA.

BY 張牧師 [PASTOR CHANG], OF TUNG-CHO.

CHINA is one of the greatest and oldest of kingdoms. Her land is wide and her people a host; and yet she has become so steeped and dyed in ancient custom and so fettered with old religions that the thoughts of all are cramped and narrow, and they are ignorant that there are heavens above heavens and kingdoms beyond kingdoms. Hence they are self-honoring and self-satisfied, lightly esteeming the people of other kingdoms, and loathing the teaching of other lands. The difficulty under such conditions of effecting a change is scarcely less than in old Rome.

Greatly to be praised is the Heavenly Father's large grace, marvelous the Lord's limitless power, by which, in a few decades, the truth of Jesus has made an entrance into the Middle Flowery Kingdom. To outward appearance, and upon a moment's inspection, there seem to be no results; but on careful examination we discover that the work of setting up the kingdom of heaven is well inaugurated. Of the changes gradually wrought we will briefly narrate a few:—

I. *Of those who know about God.* Thinking back a few decades there were few in the Eighteen Provinces (China) who knew the Lord's name. Men made a god of mud, a lord of wood. From the time that the missionaries came they have used their utmost endeavor everywhere and always in preaching the

great truths of the kingdom of heaven, till now those who know a little of what is preached must be more than one half, while very many have received the Bible.

II. *Of those who believe that Christianity is true.* I remember that twenty years ago, when preachers from the kingdoms of the West walked the street, men looked at them with alarm and amazement, and many reviled. Even natives who had entered the church, when they went out of their gates, were laughed at by all who knew them and called the devil's slaves. But now there is a great change. Often, in private, men praise the doctrine as true. Often we meet men who say, "What you preach of one God is true. From the time I first heard I have not worshipped images." Many who formerly dared not enter a foreigner's courts now attend service. The wild talk of foreigners plucking out eyes and digging out hearts is, in this region, no more heard. Every Sabbath our church is too narrow and small, and sometimes hearers are obliged to stand. Constantly men invite preachers to their homes openly to teach the gospel story. Hence the grief of all the missionary societies that the laborers are too few for the work.

There is a great change in respect to schools. Formerly we must invite and specially urge pupils to come. They were afraid, thinking they would be defiled by the doctrine. Now, although we reject many pupils, yet the schools are more than full. The same is true in hospitals. Formerly men were afraid of foreign medicine, and some who had received it would fling it away for a word of distrust. Now the physicians are exceedingly busy men. Fear and doubt are gradually melting away.

III. *Of professing Christians.* If we compare the *number* of Christians with the millions of China, we sigh because they are so few. However, the number who turn to the Lord in a year now is at least double that of ten years ago, and three or four times as many as twenty years ago. Moreover, Christians now know the truth as *something to be loved*, and they delight to study it. Even old men and women are anxious to recognize characters [read] and search for the truth. Therefore many church friends (members) learn more of Christian truth in one year than formerly in five or six years. The saying, "The last shall be first," is true. The faith of many Christians is very firm, and their heart of love very hot, leading them to witness for Jesus. Now, moreover, the majority of Christians love to keep Holy Day and particularly love to study the Sunday-school lessons. Some finding it difficult to lay down their business, with all their might cast it aside in order to gain the blessings of the Sabbath. One of our church friends, whose family are all unbelievers, once said: "When I am at home my heart is as small as a grain of rice; but when I am in the church, singing and praying with the multitude, my heart is broader than the church itself." *In giving* our Christians have made a great advance. Many give each Sabbath a fixed sum, always making it good should they fail to come. And outside of this sum, some churches privately counsel together, make a contribution, and hire a preacher, or secure a place for preaching.

Believers now have some clear ideas on the *government of children*, quite unlike most Chinese parents, delighting also to present their children to the Lord, caring for their bodies and instructing their hearts. In China few are the

girls who learn to read, in poor homes none. But Christians send their girls also to school. I have heard many Christians say that it seemed as if the girls learned faster than the boys. May the girls of China, through power thus gained, escape from the light esteem of men! The relation of husband and wife is also somewhat changing. The common thing is for man to despise woman and beat and revile her at his will, and hence in every home there are constant feuds. The mother-in-law domineers over the daughter-in-law. Our Christians now understand that husband and wife are equal, and are to love and cherish each other; and although things happen not according to one's mind, they are willing patiently to bear with and help each other.

Every country knows of the wicked custom of our country of binding women's feet. A health society is organized here in our mission, and not a few women in middle life have unbound their feet. Many more of the daughters of Christians have unbound feet. Truly Jesus sets free those who are in prison! In all the above we see the beginning of a great change, and hope that not many years hence the whole country will be entirely new.

IV. *Of government rulers.* Few of the rulers, the gentry and the rich, are believers. However, many know about the church. Still more employ the Western doctor and examine the learning of the West. They protect the church according to the treaties, and few oppress and persecute. The governor of this province constantly defends the church and the preachers. He especially honors Western physicians, and has built a hospital in the Tientsin foreign settlement, and another in the Chinese city for the poor. This is surely fruit borne by Christianity. There are those who give themselves especially to work for the higher classes. Still we remember the word of the Bible: "God hath chosen the foolish things of the world to confound the wise." This word was not only fulfilled long ago in Rome: it is now being fulfilled in China, and we who are stupid and low constantly adore the Lord's marvelous grace.

We know deep down in our hearts that you in the Beautiful Kingdom [United States] esteem our salvation as your crown of reward. May the Lord give you this reward abundantly, bringing China's countless myriads out of the darkness, and leading them to give themselves to the Lord Jesus!

THE QUESTIONS BEFORE THE JAPAN MISSION.

BY REV. JAMES H. PETTEE, OF OKAYAMA.

THE next annual meeting is to open in Kōbe on July 5. It is no secret to those who are in close touch with the mission that this year's session bids fair to be a noteworthy one. Many anticipate that while no drastic measures will be adopted, and no specially revolutionary action taken, the mission will be called on to cross its Rubicon and practically mark out a future line of action. Several things have conspired during recent months to hasten this day of great decisions. These are in brief:—

1. The recent revival of nationalism, resulting from the failure of every attempt at treaty revision.

2. The development of a similar spirit among some leading Japanese Christians. This showed itself plainly at the annual meeting of the *Kumi-ai* churches in April.

3. Coördinate with the preceding, a revived longing for independence, not merely to be free from foreign oversight, but to gain the force and nobility of character that attend independence.

4. The intense competition and severe criticism which so characterize the temper of the times. Every man wants his neighbor to be a prodigy of dramatic self-sacrifice.

5. The delicate question of property ownership outside foreign concessions. Shall the Board turn its missionary residences and other buildings over to such Japanese companies as the Doshisha, who will not receive them except in fee simple, or shall it continue the present dangerous plan, which is severely criticized, of holding such property in the name of a private Japanese, with no legal redress in case of misfortune or malfeasance?

6. The remanding of the foreign missionary more and more to places of secondary importance, and the coming to the front of an increasing number of well-equipped, thoroughly trained, self-reliant Japanese leaders.

7. The Annual Report of the Japan Mission just appearing from the press. Properly speaking this is not a mission report at all, but, as its title-page shows, a "Brief Survey of Christian Work in Japan, 1892, with Special Reference to the Kumi-ai Churches and the American Board's Mission." Its editor, Dr. DeForest, of Sendai, with prophetic instinct, has thus published, on his own responsibility, a pamphlet of 124 pages, which lays open the present situation in a masterly manner and cannot fail to have a widely educating influence, however individuals may dissent from some of the positions taken.

Viewed in one aspect, the problem before the mission this summer is no new one. Years ago the mission deliberately adopted the policy of trusting Japanese as far as possible, and committing to them, in whole or in part, the responsibility for many kinds of educational and evangelistic activity. The Doshisha University at Kyōto is the most striking illustration of this policy, and of its wisdom as well. Hundreds of thousands of dollars, including the Harris and other private gifts, have gone into that school, and not a single *voting* member of its Board of Trustees is a foreigner. It may be said fearlessly that no other foreign missionary society has kept pace with the American Board in this matter of trusting native organizations, and no other mission of the American Board has pocketed its fears, broken over precedents, and braved new methods more rapidly and completely than the Board's Mission in Japan. The splendid success of the mission is its sufficient justification.

But this policy of trust and committal, however it has affected the missionaries, — a side of the question which it is neither my province nor purpose to treat, — has been amazingly educating to the Japanese. Even where it has failed to develop self-denial, which is the gravest charge to be brought against it, it has not compared unfavorably with more supervisory systems. Statistics and the universal testimony go to show that no body of Japanese Christians surpasses the Kumi-ai church members in their benevolences. In many individual cases there still remains the oldtime heroic spirit, and more than one man has given a large

share, if not all, of his property to sustain a school, a church, or an orphan asylum.

Instead of being satisfied with liberal treatment in the past, Japanese Christians crave still greater concessions. They are human enough to act on the principle that the more one has the more he wants; they are Asiatic enough to feel that they know best how to handle their own people, especially in these reactionary times. They are Christian enough to have high ideals, to be sensitive to all charges of deception, especially concerning foreigners' property and residence in the interior, self-sacrificing to a marvelous degree, truly patriotic and yet loyal to the claims of a spiritual kingdom. Their two chief lacks are a sense of personality—too much socialism, too little privacy—and the foreign missionary spirit. The influence of America is fast remedying the former (may it not overdo it!), and the latter, which is the choicest fruit of an all-round life, will ripen in time. Several tiny buds have appeared and are in process of development. Even the oldtime principle, "English hands should control English money," has a narrow, unchristian look to many of the noblest Japanese. They reason that if an American has enough of the Christ-spirit to desire the coming of the kingdom in a distant land, like Japan, to contribute his money therefor, he should have enough to commit it to such trained workmen as the Japanese are acknowledged to be.

Now just here lies a part of the problem. What troubles the missionary is not that he must be a John the Baptist and decrease that the cause of Christ in Japan may increase. I think he has grace enough to become one, provided he is convinced that the day for such action has really come, but he does not know how far the Board and its constituency will sustain him. The question is not so much whether he trusts the Japanese as whether the American churches are ready to trust them. Many Japanese are convinced that, generous toward them as has been the action of the mission and the Board, it is more conservative than American Christians as a whole care to insist on. There are many facts to justify such a conclusion. Individual Japanese who throw themselves and their enterprises on the American public have been handsomely treated in a multitude of cases. This is to the credit of American Christendom and I rejoice over it. But I wish simply to state facts, that Americans at home as well as in Japan may clearly understand the problem before them.

While the average missionary is, I think, a better equipped man than the Japanese leader, it is equally true that the time has come when, aside from simple English, there are more specialists among the Japanese than among the missionaries. Add to this the immense advantage which the native of Japan has over his Western brother in the use of this difficult language, and you see why a large proportion of the speakers on public occasions are men of Japan. The program for the approaching Summer School at Kōbe shows three foreign names. One is an American Methodist bishop and the other two are missionaries who have made specialties of certain subjects. America may well continue to send her bishops, theological professors, and other specialists to Japan for weeks or months at a time. Such men will long be in demand and can do a wide work, partly because they are outsiders. As such they can give their valuable help and in no way interfere with a sensitive independence.

But is it worth while to enlarge further the borders of *continuous* foreign work in Japan? Urgent requests to open new stations are not wanting. At least three such will come before the approaching meeting. The missionary is wanted for his personal influence, his local work, and the money he brings. Except in rare cases and after years of training he will take no prominent position, and even for secondary places he must compete with an increasing number of able evangelists. Now, I repeat, is it worth while to keep up a mission establishment, to do this humble work, important though it be, to give balance to the Japanese and to keep faith with an old saw, "I give the money and I'll control the work," which after all may be perhaps more American than Christian?

I do not underrate private, personal work because I call it humble; I do not forget that the masses of Japan have not yet been touched by the gospel; nor the immense value of the quiet work of some missionaries whose names seldom appear in print; nor that theoretically a part of the race problem between Occident and Orient ought to be solved in Japan, the foremost nation of Asia, and that the missionary's part in this is vastly more important than the merchant's or the diplomatist's; nor that the present anti-foreign spirit may soon pass away and ordinary missionary stock take an upward bound; I do not forget many other considerations that might be named; I am not prepared yet—at least in public—to cast my vote on either side; but I have felt called upon to devote a few hours of this rainy day in June, when farmers are busy transplanting their rice and students equally busy cramming for annual examinations, to open this question before the readers of the *Missionary Herald*.

It is a critical time in the history of missions. We at the front are in a trying position. We have no precedents that fit the case. Money will be needed for many years to come. So will the missionary, if he is equal to the situation. But how much money and how little missionary seems just now to be the problem in a nutshell. May the great forerunner's mantle fall on every foreigner who would aid Japan; and may the cause of the Christ of God have free course and be glorified in this insular empire of the far Orient!

OKAYAMA, Japan, June 24, 1893.

Letters from the Missions.

Japan Mission.

THE HOKKAIDO.

MR. W. W. CURTIS writes from Sendai, June 24, of a recent tour in the Hokkaido which occupied forty-eight days, during which he went over a portion of the region which he visited in September last. (See *Missionary Herald* for December, 1892, pages 523 to 525.) He speaks particularly of his stay at Nemuro, on the extreme eastern point of the Hokkaido, of which he says:—

"Nemuro is of special interest as the place where the sainted Carpenter came some seven years ago, after his grand work among the Karens of India. Unable to return to that field on account of his health, but seeing that Nemuro was in the same latitude as his New England home, he came to spend his last days in Japan. Those days were few,—he came in September and died the next February,—but Mrs. Carpenter stayed on, and later was joined by others, and a good work has been done.

"Nemuro is a town that has been growing rapidly by immigration, and Christians of other denominations have gathered there, who have been drawn together by their common faith, but have been kept by their different views in regard to baptism from uniting with the church already there. They have been for some time entreating that an evangelist might be sent them; and our good Baptist brethren, feeling that these brethren of other denominations who were not inclined to enter their fold needed shepherding, have given cordial welcome to Mr. Suginra, one of our most trustworthy ministers, who began work there the first of May. We had an exceedingly pleasant welcome upon our arrival; enjoyed our sojourn of nearly a week, and came away thanking God for the spirit of brotherly love pervading the hearts apparently of all the Christians, and with the feeling that this new enterprise would prove, as we had been hoping and praying it might, a help, not merely to the little company in whose behalf it was undertaken, but to our Baptist brethren and to the cause of Christ at large.

"Mrs. Carpenter has just returned to America for much-needed rest. The missionaries now in the field are Mr. and Mrs. Parshley and Miss Cummings. They welcomed me as though an own brother, and insisted upon my abiding in their pleasant home during my stay in Nemuro, which was prolonged by the fogs which prevented our ship from finding her way into harbor. Besides separate services on the Sabbath, there were union prayer-meetings two nights of our sojourn, and two nights of public meeting in the theatre, a joint undertaking. Besides his work in Nemuro Mr. Suginra holds weekly meetings at the settlement of 'soldier-farmers' about five miles from the city, some of our Christians being among the officers there.

"I returned from my tour with a deepened sense of the great opportunity before us in the Hokkaido; that God has set before us an open door, and the feeling that we shall be untrue to the call of God if we fail to improve this opportunity.

I came back, too, feeling clear in mind, as I did not when I left home, that Hakodate is the place for a station."

TOTTORI.

Mr. Rowland writes:—

"The interest in Tottori city is increasing every week, notwithstanding the church is pastorless. Several of the members are working with unusual zeal. I, too, find the extra work placed upon us who remain an incentive to greater effort. Perhaps we may not look for any remarkable and startling results, but the upward turn is perceptible, especially in increased numbers of seekers. Yesterday four new men sought the privilege of coming to the house for Bible instruction. My teacher will for a time meet three of them, young men, on five mornings each week; and with the other, a pensioned army official (captain), I will study twice a week. His wife was baptized here recently, and his daughter has just entered the Girls' School."

THE NATIONALISTIC SPIRIT.

Mr. Atkinson, of Kōbe, in reporting some tours he had made in the island of Shikoku, speaks of the cordial reception given him. He refers to the prevalence of the nationalistic spirit, of which he says:—

"This spirit, which has been so intense, was without doubt a necessary incident to the growth and development of the national life. In feudal times the local daimio and his lands, his retainers, and his serfs were everything. Every daimiate was as a distinct and separate country. Boundaries were sharply defined, guards and barriers were established on frontiers. No one could pass from one daimiate to another without a passport and rigid examination. Each daimiate was as each little country in Europe to-day. The consequence was that the Tosa men, for instance, and the Tosa people were about as separate from and as jealous of the men and people of another daimiate as France and Germany are separate from and jealous of each other to-day. The clan and its chief and its interests were everything.

The entire nation was consequently clanish, in the narrowest sense of that word. The present reign has given birth and prominence to the nation. A *national* spirit must therefore be aroused and stimulated. It was no doubt the necessity for this breaking up of the remains of this clannish spirit and the stimulation of the national one in its stead that led the Emperor to promulgate his notable rescript concerning national morality. His points were only two; namely, unflinching loyalty to the throne, and obedience to parents; simple enough, but very effective under the circumstances. The result has proved the wisdom of the scheme. Clanism is practically dead. Love of country in the inclusive sense has taken its place. Now that the acute stage of the new nationalistic spirit has reached, and perhaps passed, its height, we may hope for a steadier state of things."

THE NEEDS OF SHIKOKU.

Of the condition of affairs within this great island, Mr. Atkinson says:—

"While the progress has been but moderate of late, the indications now apparent are that a change for the better is taking place. As I have traveled through the island—it has a population of over 3,000,000—I have been deeply impressed with the need of workers of humble and earnest minds for the towns and countless villages where nothing is known of the gospel. The mass of the people are yet superstitious, idolatrous, and immoral. Where there are means and education, materialism, atheism, and immorality abound. The churches in Japan to-day are just where the churches at Corinth, Ephesus, etc., were from a few years after the time of their organization. These, as they, are just coming up out of heathenism. The novelty of the first years of growing life is over. They are now where they must go down into the deeper graces of God if they are to acquire new life and new power. I think the period a critical one, but I hope for the best.

"I find less of a disposition among both workers and Christians generally to speak

of church troubles. This is owing in part to a spirit of self-reliance, no doubt, as well as to the nationalistic spirit, and a feeling of shame before a foreigner that there should be sins in the church and trouble among the Japanese themselves. For the present, theatre preaching is out of good repute, because of the maximum of disturbance and expense and the minimum of real profit. It is generally felt that the big drum has been beaten enough for the present.

"The tendency is to quiet meetings in more retired places, to which the persons whose presence is desired are invited by special letter. All invited do not attend, but some do. It is thought that the next general movement will be among school-teachers and educators generally. This class has been held back by the Emperor's Rescript already mentioned. When, through the discussion that is now going on, it becomes clear that there is no conflict between Christianity and the rescript, it seems as though we may expect a somewhat rapid movement among that class of men. There is a general knowledge of Christianity among them that with vital interest added would soon lead them into the churches. It is still true, however, that the moral requirements of the Bible are pretty hard for the natural man; hence the mere intellectual assent of these men would not necessarily make true Christians of them."

EVANGELISTIC WORK IN ECHIGO PROVINCE.

Mr. Newell sent a report of a recent evangelistic tour among the towns of Echigo, which may be reached from Niigata and Nagaoka:—

"About the middle of May I went to Gosen, and with Mr. Yoshida held two special meetings at our preaching-place there. Both were fairly well attended. Then we went to Muramatsu, a city of 7,500 people, about three or four miles east from Gosen. No Christian work has yet been done there, and we went prospecting. Found two Christians there, and it is quite possible that in a short time we may be able to open regular work in that

city. It is a very nice place, and being an old daimio town, the class of people is rather above the average.

"From there I went alone to Niitsu, about five miles west of Gosen, where Mr. Yoshida goes for preaching twice a month. There are now ten Christians in the city, and we had a quiet meeting at my hotel in the afternoon. They are very earnest in their desire for an evangelist to locate permanently among them, but they are as yet able to raise little for expenses. They offer, however, to rent a preaching-place in the centre of the city and pay for that themselves. I think

lar young man who became much interested in our plans, though himself not a Christian. He, with his own money, hired a theatre for us, advertised the meeting widely, and the result was that over 1,000 were present and gave most respectful attention. Mr. Okabe, who is always happy in his addresses, quite outdid himself on that occasion. I was glad he made such a good impression, for it has been arranged that he go hereafter twice a month to Ojiya. We are hoping and praying for a great blessing upon that new work which has opened so auspiciously.



we shall arrange for some one to go there regularly every week.

A PROMISING CITY.

"After two meetings at Nagaoka, I went with Mr. Okabe up the river to Ojiya, a city of 10,000 people, about ten miles distant. For a long time I had had a great desire to enter that city for work, but while living in Nagaoka the passport difficulty prevented it, and until now I had not been able to get away from school long enough. Now, however, with no school, and with a traveling passport that would take me anywhere in Echigo, I was able to see something of the fulfilment of my dream. There are three Christians living in Ojiya, one family of Presbyterians, and a man of the Methodist church. The latter helped us much in our preparations, and, by what seemed almost a special providence, we were able to meet a wealthy and popu-

"From there I went to the vicinity of Shibata, to one of Mr. Hara's outstations, Kutsutsuka. Thence I went to Nagaoka. Mr. Okabe, who is at Nagaoka, is doing excellent work, and is a man of rare spirit. For two weeks I was working with him and with Mr. Manabe, of Kashiwazaki, and I think I was able to help them lengthen their cords and strengthen their stakes somewhat."

"From there we pushed on fifteen miles further up the river to Tō-ka-machi, a city of 6,000 people, and of much local fame on account of the great amount of fine silk-weaving done here. Much of the produce of their looms has gone to the World's Fair at Chicago. We were rather unfortunate in coming just at the time of their great semi-annual market, when merchants from Tōkyō and all the buying centres come to purchase the winter's products. So full was the city of strangers that it was with much difficulty that we at length found lodgings in a little inn away from the centre of the town. All the better hotels were filled to overflowing. We could do nothing about any public meeting; but in looking up one Christian whom we knew to be here we ran across one more, and through them learned much about the city and the possibilities

of Christian work there. These two came to our hotel in the evening for a prayer-meeting. The following evening we had the pleasure of meeting quite a number of young men, schoolteachers and others, who came to inquire more particularly about Christianity, and who asked questions most intelligently and listened most respectfully. This kind of conversation continued till nearly midnight, and they left with a most cordial invitation to come again and often. So it would not be difficult to gain an opening there, the only difficulties being that it is too far for Mr. Okabe to go regularly, and we have not at present enough money to send an evangelist.

"We spent two nights in that city. The intervening day was used to visit a solitary Christian up in a little mountain village seven or eight miles distant. It was a most difficult climb over precipitous cliffs and many long stretches of snow, and we were both pretty nearly exhausted when we reached the little hamlet perched upon a shelf of the mountain-side. Our path led us across the great river still raging with the spring freshets, up one steep mountain, down to the bottom of the deep valley on the other side, then about 500 feet up the side of the next range, to the village of about 800 people. Our host was the wise man of the town, being head-teacher of the primary school. His conversion is an interesting story, though rather a long one, but he remains a firm, stanch believer, an example to many who have greater privileges than he.

"After a few days more with Mr. Okabe, during which we opened a new preaching-place in Nagaoka, and went also to Yoita, nine miles below on the river, where he goes regularly twice a month, and where we had a well-attended meeting, I bade him farewell and went to Kashiwazaki to help Mr. Manabe. He is a good, faithful worker, and though his church is unfortunate in losing many of its members by removals, he comforts himself with the thought that he is 'working for all Japan.' I baptized two,

and held three meetings with him, and made plans for opening a new preaching-place in the lower part of the city.

"Then we went up the coast to the city of Izumo-zaki (6,000 people), where are some of the most famous oilwells of Japan, under the direction of several expert Americans from Pittsburgh, Pa. Here we held the first Christian preaching meeting that was probably ever opened here, before an audience of about 500. Mr. Manabe will doubtless make this one of his out-stations hereafter.

"On the way home I stopped at Sanjo, a city of about 10,000 people, on the river between Niigata and Nagaoka, and made arrangements for opening work in that city and vicinity; also, at Maki (5,000 people), the county-seat of the county, just south of Niigata, where there is one Christian, and arranged for a meeting some time in the future, with a view to opening that county where at present we have no work."

West Central African Mission.

A NEW KING IN BAILUNDU.

MR. WOODSIDE writes, under date of May 30:—

"Since I last wrote a new chief has been selected. He is not the man we had expected would become chief. The whole country, I think, was as much surprised as were we. The man chosen has been at the ombala some months, and had been attending our Sunday services. He had been here to see me several times with Muenekalia. I think we shall find him quite friendly toward us. He has so expressed himself publicly. The chief men of the country are all friendly, and I have no doubt the chief will be.

"On the death of the chief Kwikwi Mrs. Woodside stopped going to the ombala to hold the school. She did not plan to commence again until the house was finished. But some of her scholars came to the mission premises and asked her when she would come again. They said they were afraid they should forget all they had learned. They then asked

her if she would teach them if they would come here, to which she gladly assented. So a number have been coming every day. She does not have as many as she would have at the ombala, but she has more time and can do better work with them. Some of them are exceedingly bright and some are rather dull. Some of Kwikwi's children are among the number, and these will have more liberty to attend school than when their father was alive."

CHISAMBA AND KAMUNDONGO.

Mr. Lee, of Chisamba, writes:—

"Our day-schools are being kept up, Mrs. Lee taking the girls and I the boys. Of the former there now are thirty-seven on the roll, and Mrs. Lee informs me that thirty-one were present to-day. Of the boys there are forty-eight on the book, with an attendance of forty-two or forty-three. I find myself enjoying the work of teaching, very much to my surprise too. I had thought myself too impulsive and impatient to teach. It keeps both my wife and myself pretty busy though, having so many boys and girls to teach and look after, besides all our other work. The only time we have for ourselves is after evening prayer-meeting, and often then the boys will come for some little confidential talk. However, it is for this work we are here, and, thank God, our health keeps good, and we do not know what it means to be lonely."

Mr. Fay writes from Kamundongo, May 23:—

"The work moves along, not so fast as I planned, but still it moves. I am away behind in some of the farmwork. I did not get as much of a field ready as I proposed, but the rains stopped early and the ground is too hard to dig now. Nor did I complete the ditch at the west of the village, to act as a fence also, because the rains stopped too soon. The schoolhouse will be delayed because most of our lads will probably have to go to the coast to meet Mr. Sanders and bring in the new bell.

"Our regular services keep up well, even with the cold weather, and when the bell comes I hope we shall have more

coming than we shall be able to seat. In the matter of our station services I am hoping for large increase from the near villages. Many are beginning to come irregularly, and others more regularly. Of course we must preach a long time as to the wind before the word will take strong hold. I believe that time is not far off for us."

Marathi Mission.

THE WORK OF THE YEAR.

THE Annual Report of this mission fills a comely pamphlet of ninety-four pages, giving a great number of interesting items relating to the work of the mission. The fact is recalled that it is just eighty years since Gordon Hall and Samuel Newell arrived at Bombay. At that time there was little vernacular education, female education was wholly unknown, and there was not a Christian book or tract in any language of Western India. The change from that day to this is astonishing. The record of the past year is as follows:—

"The number of persons received to the churches on profession of faith is 194. Thirty-seven adults have been baptized, who, on account of distance from any local church, or for some other reason, have not been received to communion. This makes 231 added to our adult Christian community, which is a number considerably larger than we have ever received before in one year. The net gain of communicants is 167, making the total number at the end of the year, 2,520. There are 1,590 baptized children, making the whole number of baptized persons 4,208, which is 220 more than last year. Three new churches have been organized, making 38 in all. The contributions for the year have been Rs. 5,140, which is an increase of Rs. 567 upon last year. There are 343 native Christian agents of all grades, which is a gain of 25. There are 16 more schools, with 183 more pupils. There are eight more Sunday-schools reported, but there is a falling off of 422 in attendance. The whole

number of pupils in the Sunday-schools is 4,369. On the whole, we feel thankful for so much evidence of prosperity and blessing, and it is with sad hearts that we are obliged to look forward to another year of *reductions*."

We should be glad to give many items from this report, did space allow. Mr. Harry G. Bissell, who returned to India last year after his course of education in the United States, writes of a tour made with his mother in the northern part of the district which is at present under her care. He visited places and scenes with which as a boy he was familiar, and he refers to the changes which had transpired during his twelve years of absence:—

"I was deeply impressed with the changed attitude of the people in these villages toward Christianity, and with their regard for those who come to preach the gospel to them. It all evidenced the faithful labors and love of my father, who had given himself to win them to his Lord. The high esteem in which he was held, and the deep affection for him, were disclosed in the remarks of all castes and classes, Christians and non-Christians. The helpers appeared to be interested in their work, and spoke hopefully of schools, churches, inquirers, and listeners. At Shendi, one evening, we had a service in the schoolhouse, for the encouragement of the church and those thinking of becoming Christians, on which occasion a woman who for some time had been thinking of taking the step, and had recently decided to do so, was baptized. It was the first time that I had administered the ordinance, and therefore it will always be in my thought as an occasion of unusual interest. Another event which was full of pleasure and promise was the formation of a new church at Pimpalgaw, December 16, 1892. The date, the number received, the visitors present, and the proceedings were items of interest, to be sure, but these were not the chief joy, either to those who were there or to our Lord. The fact that a new torch had been lighted in this dark land; that there were new witnesses to the truth in this

land of false faiths; that Christ had taken up his abode in that village: these are the things which made the event important and full of promise. This was a little reaping, following many years of sowing. At Wadgaw, one Sunday afternoon, at a communion service of the church, Pastor Sayaji received four into church fellowship. In another village a Patil offered his front dooryard as a site for a temporary school, being willing to do all the work, and supply all the materials but the rafters, at a little cost, so urgent was he for a Christian school and teacher. He also promised room for the children of the low castes. Another Patil 'spoke in meeting' one evening, while I was talking to a goodly company of listeners in front of his house, saying in tones which showed deep emotion, 'Sahib, I am standing at the door of Christianity to-night;' and I asked one of the helpers to follow with an earnest prayer that he might have courage to cross the threshold at once. That tour was a most encouraging one to me, and it did much toward preparing me to enter any work in this land to which the mission may formally assign me. I am confident that all can see signs of God's presence in the work."

TRAINING SCHOOL FOR BIBLE-WOMEN.

This institution at Ahmednagar is now looking forward to an enlargement of its work. The Bible-women heretofore have done a good service, but there is need for more system in their preparation. Mr. Harding reports that these Bible-women are now visiting fifty families of the better classes in the city of Ahmednagar, and the call is clear for women who are better educated for the carrying on of this work. The new buildings for the Training School are nearly completed, and are well adapted for the purpose for which they are to be used. Mrs. Smith and Miss Nugent unite in a call for a suitable lady to aid in this enterprise, which is sure to develop into one of great importance. In writing of this call Mr. Harding says: "The lady who comes will have a hearty welcome

from us all and will find a field of labor that an angel might covet."

ONE FORM OF PERSECUTION.

Mr. Harding, writing from Ahmednagar June 8, says:—

"The people of Wadale have just passed through a very trying experience. Many in that village are known to be favorable to the truth, and have for a long time given up some of the practices and customs of Hinduism. This has brought upon them ridicule from neighboring villages, and some degree of persecution. But the most serious attempt to injure them has just been made, and fortunately has failed of its object.

"Two months ago, at the very hour when Mr. and Mrs. Henry Fairbank were leaving that place, and while many of the people were following them some distance on the way, a cart started from Wadale, with a man of disreputable character, for a neighboring village, and before morning the man was found dead. He belonged to this neighboring village, and some persons there, of the baser sort, at once brought the charge of murder against several prominent men of Wadale, and they were arrested and imprisoned. The trial came off three days ago. False witnesses testified positively that they had seen the attack upon the murdered man, and last evening there was great anxiety lest there might be a miscarriage of justice.

"The two men appointed to listen to the trial and give their opinion as to the probabilities of the case both said they believed the prisoners were guilty of murder. The judge, however, reserved his decision till to-day, and after mature consideration he set aside the testimony and acquitted the accused. They, with ten or fifteen of their friends, came at once to our house to tell the good news. They felt that God had protected them and they seemed very grateful. We cannot but hope that this will be a new motive leading them on to a decided stand for Christ. They have the most friendly feelings toward those who have so long labored for them, and some of them seem

near to the kingdom of heaven. The divine Spirit alone is able to lead them into the light and liberty of the gospel.

"Is not this a time when special prayer should be made that this community may speedily become in fact what the heathen in the neighborhood have in derision named it, 'Christian Wadale'? None from the higher castes in this village have as yet confessed Christ; but there is reason to hope that ere long a kind of mass movement will be inaugurated there which may be the beginning of a similar work in all that region."

Madura Mission.

THE WORK OF A MISSIONARY.

IN response to a request for an account of his ordinary daily work, Mr. Perkins, of Arrupukottai, gives an abstract of his journal for the month of February last. According to this account, Mr. Perkins was at home, at the station, about a third of the time; the other two thirds he was traveling from village to village, holding meetings with the pastors, catechists, and people. In one place much time was consumed in adjusting a legal difficulty which had arisen. The following is an account of the way in which the Sunday is usually spent in Arrupukottai:—

"The first meeting of the day is the Christian Endeavor Society meeting with the Boys' Boarding School. Then the general church service in the town at 9.30 A.M., at which either I or the native pastor preaches. Sunday-school for the town people comes immediately after the church service. At 2 P.M. there is a prayer-meeting in the Girls' Boarding School. At 3.30 P.M. Sunday-school for both boarding schools on the compound, which is about one-half mile from the outskirts of the town. At 4.30 P.M. a Hindu boys' Sunday-school in the town, attended by about 115 Hindu (heathen) boys. At the same time, in another part of the town, is a Hindu girls' Sunday-school, attended by about thirty Hindu girls. At 5.30 is our evening service in the church, and the day closes with a

service of song on the veranda of the bungalow.

"These meetings and Sunday-schools are superintended by my wife, my sister, the native pastor, and myself. We do not preach to the Hindus on Sunday, except to such as come to our Christian service, but give up Thursday evening for regular street preaching in the town. On that evening the pastor, several agents, and myself (when I am in Arrupukottai) go to a place in the centre of the town and sing and preach.

"In one village we visited this month a rich Hindu entertained us very hospitably, inviting our whole party to a feast, and afterward he and his people listened as we preached, showing scenes from the life of Christ by means of the sciopticon. The tents were moved three times, and we preached in about twenty-five villages. As you observe, it is not unlike the work of Him who went about the towns and villages of Palestine preaching the Kingdom of God."

A BRAHMAN "SAMUEL."

Mr. Wright, of Tirumangalam, gives the following interesting incident:—

"On Sunday, June 11, after the lesson, I was asking the boys what they expected to do when they came to be men. One of them said that he hoped to be a minister. When I asked him how long he had been thinking of this, he replied: 'I am dedicated to the Lord from my birth. That is why my name is Samuel.' This is a Brahman boy. His parents are members of the Church of England, but they are living here now and come to our church. The boy is a member of our Endeavor Society. I am glad that there are many Christian boys in India, but few of them are Brahmans, and still fewer are dedicated to the ministry.

"When I see the great temples here that have stood for scores, and some of them for hundreds of years; when I see the people flocking by thousands and tens of thousands yearly, and in some cases monthly, to the great feasts of these temples; when I learn how they are endowed and what large sums of money are spent

for the maintenance of these temples, and how the people are wedded to their Hindu faiths, I feel like saying, with Paul, 'Who is sufficient for these things?' But when I see a Brahman boy, sitting among his fellows and saying with true Christian grace, 'I am dedicated to the Lord from my birth,' it does my heart good and I take courage."

North China Mission.

WOMAN'S WORK NEAR PEKING.

MISS RUSSELL reports a recent trip made into the same region which she visited with Dr. Murdock last autumn, an account of which will be found in the *Herald* for March last, page 108.

"On this last tour," she says, "we visited in all fourteen villages. This time of the year the women are not very busy, and wherever we went the people came in large numbers. It was my first experience in going off alone with the Chinese. My cart was upset twice, and the mules ran away twice, so that did not give me very much courage. Once we were in the cart, and the second time had just got out. God in his goodness kept us from any harm, and I assure you we had thankful hearts.

"The day we reached Sha Ching, we did not get off the *k'ang* from noon till six at night, and after eating, the people came and did not leave till after ten in the evening. At one small village I counted over fifty people in the room with us, while many more were in the next room and standing outside the window. They listened as long as we had time to stay and urged our staying longer. None of the women can read, and I am going to send the two Bible-women down there to live for three months. They will not be together, but each in a village from which they can easily reach other near villages. They are all much delighted with the plan, and many of the outside women said: 'Then we can hear more about this true God. We are so stupid and never having heard before we cannot take it in all at once.'

"You would have enjoyed the Sunday services. There were some forty or fifty men and women, not all church members. They came early from the other villages, and we had a day of services. It made my heart ache so to hear the old women say: 'Oh! if I had heard earlier, when I was younger, but now I am too old.' Others made our hearts glad by saying, 'I do so love to hear of this God of love.' Buddhism has nothing of love for them. Their lives are so narrow that, as a rule, they are long in coming to realize there is anything better in life for them. We hope much from the work of the Bible-women in that region.

"Pastor Hung's wife has opened a little school for girls in their village. They knew I was on the way, and so when the cart came in sight they all came out to meet me, followed by a lot of women and children. It was very easy to pick out the schoolchildren, for they all had clean faces and well-combed hair; while the others looked as though it had been weeks since they had seen water. These little girls are all from heathen families, and I am certain the school will be a power for good in the place. The people are all interested in it, and many of the mothers are now very friendly. One dear little girl, seven years old, is teaching her father to read. She takes her book home at night and teaches him all the characters she has learned that day. He expressed much pleasure at what the school was doing for the children. The pastor's wife was an old Bridgman School girl, and so you see Bridgman School is reaching out in its influence to the country stations.

"Our Christians do need the prayers of the church at home so much. Many of them are all alone in some village, and the temptations are great and they are so weak. God grant that the Christian people of America may be much in prayer for China this year!"

A BUSY TIME.

Dr. Wagner, writing from Lin Ching, May 30, says:—

"The busiest and most anxious time of the year with us has just been passed

without anything happening to disturb the peace of our little community. This time is that of the Fourth Moon Fair, when the city is crowded by deputations from the surrounding country within a radius of fifty to 100 miles.

"As we have no room large enough to accommodate the thousands that daily visit our compound, our front court is converted into a reception-room, with a canvas awning for a roof. Ever since this station was started there has been but a single clerical missionary on the ground for most of the time; and this year, for the second time, there has been no clerical missionary in charge at this most important time for seed-sowing, namely, the Fourth Moon Fair. Last year, on account of the smallness of our working force, we had no representative at the annual meeting of the mission, and this year Mr. Chapin left the work with great reluctance to attend mission meeting. Pang-chuang kindly sent to our assistance one helper and five church members, who were with us for a week. From eight o'clock in the morning till six in the evening our native force was busy preaching and selling tracts. During the fair 3,211 tracts were sold for over thirty-five *tiao*, (\$11 in gold). We believe that this wide distribution of Christian tracts will bear some fruit in the future.

"At the fair a year ago a man by the name of Li bought a New Testament. This year he wanted an Old Testament. He had read the New Testament through and seemed to have a fair idea of its contents. Another inquirer by the name of Tuan has become greatly interested in the gospel during the fair and wishes to be admitted into the church."

ITEMS.

Of June 4, at Tientsin, Mr. Stanley says:—

"Last Sunday was a sort of 'red letter day' for us, not for the large number received to the church, but for the number of parts and parties connected with our morning service. After the introductory exercises, one man took the pledge of service to Christ, and was received as a

probationer. Then two little girls, children of a member of long standing, were consecrated in baptism by their parents; then one man accepted the creed and covenant and was baptized 'into the name of the Father, the Son, and the Holy Ghost' and received into the church. Licentiate and helper Kao Wen Lin, of Tung-cho, then offered prayer, and preached a good sermon from Matt. 6:33, well suited to the occasion. Following all, the communion was administered by Dr. Porter, of Pang Chia Chuang. It was an impressive and helpful service throughout, and has done us all good."

From Peking, Mr. Ament, writing May 25, says:—

"All are of one opinion that the time has come for a forward move in the capital of this great empire. The London Mission is making extensive enlargements and improvements in the east city, about a mile distant from us. To the north is our chapel, in the most aristocratic part of the city, with a growing constituency of reliable men and women. The little memorial school flourishes. Sir Robert Hart sent us \$100, and other friends gave various sums, so that we have a good nucleus toward purchasing premises for the school itself. Work for women has taken a great impulse therefrom, and the number of women more than fills our cramped quarters in the old chapel."

SIX YEARS' GROWTH.

Rev. Arthur H. Smith, on leaving Pang-chuang for a furlough in the United States, rendered necessary on account of the state of his health, reviews the six years since he arrived at that station on his return in 1887. The greatest expansion during these years has been in the line of woman's work. An important advance is noted also in the matter of teaching and learning. At the earlier period not three in fifty could read; now there are hundreds who have learned to read. Christian literature has been diffused widely. The hospital and dispensary have become most efficient auxiliaries in the evangelistic work; the helpers now find the daily clinic and the hospital

wards the best openings for teaching and preaching. There are four schools in the place of two; but the greatest advance in the educational line has been in the better foundations on which the schools are established, a fixed tuition being charged and the people having learned that the education of their children is to cost them something, and not to be a free gift. As to other matters, we quote from Mr. Smith's letter:—

"The number of out-stations has doubled within six years, though many openings from which we hoped much have not developed anything. Many test cases of persecution have arisen, dragged through a weary course, and have at length all been settled, and in every case in such a way as to increase our influence.

"Within the past year the Roman Catholics have been active in our districts, adding villages beyond all count and creating intense excitement. Fifteen years ago, when this first began, we were much disturbed by their zeal in picking up our excommunicated sheep. But their ways are not ours. They rely largely on secular prestige. The 'fathers' curry favor with the local magistrates, and see their clients through, right or wrong. It is probable that nine out of ten join the Roman Catholics either for the greater security in lawsuits, or following blindly those who do so. Many fall away as soon as their end is gained. In any case Roman Catholicism is a great advance on polytheism, and their success makes it easier for us, though our methods and aims are so diverse that the ignorant Chinese find no difficulty in distinguishing between us.

"We have far from achieved our ideal in contributions from native church members, but my impression is that the amounts paid are much more than six-fold greater than six years ago. The total sum is larger than at any other station. We have not received as many to membership as we expected, but we have a large number 'on probation,' and there are continual additions to this class. It is a common and true observation that the

probationers now are far in advance of members admitted ten years ago. All the floating and most of the unsatisfactory members have been dropped, and we are trying to make the roll represent realities. Among these 300 or 400 men and women are many of mature and tried Christian character, on whom we can depend, and who do not fail us. We have no failures of character on the part of native helpers, and have had none for five years. Many of the women do faithful, patient, and successful work, which would do credit to deaconesses in a Christian land, and yet we know that in the first generation out of heathenism the

best results are not to be expected. In the second generation, now coming forward, we see a mighty advance. Self-support, paid-for schools, unbound feet, and native ministers will be found in this generation. Enough has been accomplished to show what can be done, and the far larger results which other missions have been privileged to see in other parts of our province make it evident that great things are before us. The willingness to hear and the absence of active opposition are significant facts all over our field. The first stage of effort has passed, and we have now entered upon the second."

Notes from the Wide Field.

SIAM.

THE war cloud which has hung over Siam imperiled interests most precious to American Christians. Since 1847 our Presbyterian brethren have steadily carried on a mission there, which after many discouragements has recently made cheering progress. Their Laos Mission, begun in 1867, in that small kingdom north of Siam and tributary to it, has been especially prosperous. In Siam they have twenty-two American missionaries, including wives, seven churches with 308 communicants, and thirteen schools with 413 pupils. The Laos Mission has twenty-five missionaries, eight churches with 1,370 members, of whom 299 were added last year, and six schools with 333 pupils. In view of the singular encouragements and attractions of this work and the wonderful readiness of new tribes to receive the gospel, an urgent appeal for more energetic aid was made to the church at home, just before the breaking out of the present hostilities between France and Siam.

The Siamese Mission stations are these: at Bangkok the capital city, of about 400,000 inhabitants, on the River Meinam, twenty-five miles from its mouth; at Petchaburee, on the western side of the Gulf of Siam, and at Ratburee. The Laos stations are at Chieng-mai, 500 miles north of Bangkok, at Lakawn, seventy-miles southeast from Chieng-mai, and at Lapoon. Siam, in Farther India, lying between Burma and Annam, otherwise called Cochin China, has a territory about four times as large as the State of New York, and a population reckoned in 1883 at some 6,000,000. The name Siam is from a Sanskrit word meaning *the brown race*. The natives do not use it, for their name is Mūang Ti, the country of the free; though they also frequently call it "the country of the white elephant," in spite of the fact that there is really no such animal. The lightest colored elephant is of a dull yellowish brown. Polygamy is universal among the upper classes. Buddhism is the national religion and the land is full of idols, images of Buddha, made of all sorts of materials and of all sizes, from a finger's length to those of colossal magnitude. In one temple there are more than 14,000 idols, worshiped with offerings of incense, fruit, and flowers. In Bangkok alone there are 10,000 yellow-robed, lazy priests, and throughout the kingdom millions are annually expended for their support. The reigning king is an absolute monarch and has been somewhat enlightened by the teaching of missionaries and by contact

with the outside world. He has encouraged the education of both sexes, and there has been considerable progress in the civilization of the country.

PERSIA.

A MARTYR. — About a year since, Mizra Ibrahim, a convert from Islam, was arrested at Ooroomiah, and after making a bold confession of his faith in Christ was put in prison, where he has remained for twelve months. In April last he began to speak to some of his fellow-prisoners of Christ. They beat him unmercifully and, holding him by the throat, demanded of him: "Is Ali true, or Jesus?" He replied: "Jesus, though you kill me." His injuries were so severe that death ensued on May 14. Before his death he said: "All is well. Tell the church to pray for me, and commend me to Jesus." The courage and faith of this man have made a deep impression upon the people.

THE BABIS. — *The Church Missionary Intelligencer* prints the journal of Rev. Mr. Stileman, who had spent a week among the Babis of Persia. This Mohammedan sect has been bitterly persecuted by other Mohammedans because it gives more honor to Christ than is common throughout the Moslem world. There is also, it seems, a sect of the Babis called the Behais, of which there are hundreds of adherents in Najifabad and many thousands in Persia. The particular doctrine of these Behais is that Jesus Christ came again to earth some fifty years ago in the person of Beha. Little is told of this man whom they follow beyond the account of his birth and of his death. He had heard the Gospels and accepted the Word of God as a true revelation, though interpreting it very singularly in some points. His followers are ready to follow the teachings of the Bible as far as they are taught them. They seem humble and sincere, and they have endured bravely a vast amount of persecution because of their faith. Hundreds have been put to death in various parts of Persia, yet not one of the Behais has abjured his faith.

INDIA.

A REMARKABLE MOVEMENT. — In our last number reference was made to the turning of some whole villages in India toward the Christian faith, and *The London Chronicle* for July reports another instance, at the village of Jamadevipeta, near Vizagapatam. The origin of the movement was over thirty years ago, when a native preacher met a Sepoy and told him the story of the gospel. This Sepoy, after service in the army, took his pension and returned to Jamadevipeta, his native village, and began to talk about Christ. One young man was much influenced. Two years ago when a catechist was preaching in a neighboring town, this man bought a New Testament and with others came to the mission premises at Vizagapatam to learn more of Christianity. Returning to their village they were visited by the missionary, Mr. Thomas. The movement had evidently taken great hold upon the people, and in February last a service was held at which fifteen adults were baptized. The people of the village crowded to the Christian assemblies to join in singing hymns. While there are some forms of opposition to the movement, it seems to have taken a deep hold upon the whole community.

A DEGRADING FESTIVAL. — Accounts of the religious festivals in India are quite common, especially those connected with the processions in which the car of some god is dragged around a town in triumph. In connection with an account of such a procession in the town of Kaderi, in which the car drawing was accompanied with the usual exercises, the missionary who witnessed the scene describes two or three incidents: "In one place eight or ten men engaged in a wild sort of dance, almost like a game of 'follow-my-leader,' shouting and gesticulating. Every now and then an attendant who followed them spread a long strip of cloth on the ground, and placed upon

it some greasy lumps of plantain and cocoanut, when down they all went, and ate up the stuff with their mouths, like so many dogs. One 'very holy man,' dressed in a dirty sort of nightgown, and with his hair rolled up in a matted mass over his forehead, walked slowly down the street, attended by an immense crowd, some of whom fell before him and embraced his feet. He keeps his fingers in his ears, and will neither listen to anything nor speak to anybody. I shook him roughly by the arm, and asked him what he was doing. He took his fingers from his ears for a moment, smiled an inane smile, and then went on as before. His devotion is supposed to be something miraculous. One favorite device among the begging class seemed to be to lay a child full length in the road, and bury its face in mud — a spectacle of misery which does not fail to draw contributions of coin and grain from the pitying crowd."

THE ZENANA BIBLE AND MEDICAL MISSION. — This is the society in England with which the Misses Leitch, formerly connected with the Ceylon Mission of the American Board, are now laboring. Its office is at 2 Adelphi Terrace, London. The society is now making a special effort to add twenty additional missionaries to its staff. Fourteen have already been accepted and are expected to go out in the early autumn, of whom two are fully qualified lady doctors and two trained nurses. Others are being trained, six of whom are studying medicine. A site has been secured on which to build a hospital at Patna, which will be commenced without delay. Besides reinforcing the staff at some of our older stations, the new missionaries who are going out this year will enable the society to open up work in four new districts. Two of these are occupied by American missionaries who have asked for ladies to help in the work amongst the women and girls, namely, Kusur, near Lahore, in North India, in connection with the American Presbyterian Mission; and at Jaffna, in Ceylon, a medical mission for women is to be commenced. One of the lady doctors and one of the nurses are to go there. From other places most urgent calls have been received to which the committee are anxious to respond as quickly as possible.

CHINA.

CHANGES ON THE YELLOW RIVER. — This river has by its frequent overflows wrought such desolation that it has received the name of "China's sorrow." It has been a marvel that the people have remained on the banks of the treacherous stream where an overflow which would bring utter destruction might come at any day, and seemed sure to come sooner or later. Rev. Mr. Hamilton, of Chinanfu, in *The Church at Home and Abroad*, reports that the government is at last doing something practical for the relief of the people. "The Chinese government has heard the voice of Providence bidding the people get out of that land, for it is accursed, and are helping them to obey the call. Just yesterday I heard that the imperial government had granted something over two hundred thousand dollars (\$200,000) to assist in the removal of one of the doomed cities to a better site. The provincial governor has, during the past year, transferred to 339 new villages some 32,000 families. The new villages are from one to fifteen miles distant from the old homestead. It is of interest to note that these calamities are opening the hearts of this people to the gospel. They are welcoming our schools, and last Sabbath I had the pleasure of baptizing a man of much promise from this flooded region."

TERRIBLE PERSECUTION. — Rev. Mr. Ross, of the London Missionary Society, reports that in his district, Huz-An, a most terrible persecution recently broke out in connection with idolatrous plays, resulting in the death of one woman, serious injuries to two preachers and two deacons, and also to six or seven other Christians. Mr. Ross himself was struck by stones while facing an angry mob, but not hurt seriously. Appealing to the Consul, every effort was made to secure the property of the Christians,

but Mr. Ross says: "The Chinese officials are absolutely in the hands of the *literati*, who are secretly plotting the destruction of property and punishment of the Christians." The local authorities appear utterly incompetent to deal with the mob, and placards vilifying the foreigners have been posted over the city calling on the 3,000 or 4,000 scholars to exterminate the "ocean devils."

AFRICA.

KHAMA'S TOWN. — An inspiring report comes from Phalapye, the new town where the Christian chieftain Khama has established himself and his people. It seems that the chief and his followers have been impressed with the duty of giving the gospel which they have received to others, and they had planned to coöperate in a mission to Lake Ngami in April. A public meeting was held in reference to the matter, chief Khama presiding, making a very effective speech; missionaries and natives took part in the service, and the church at Phalapye contributed a wagon and oxen and three men. On the following Sunday a number of people who have been waiting a long time for reception into the church were welcomed, no less than sixty being received into church fellowship. Khama and his people are greatly cheered with the progress of the work amongst them, and their attitude in respect to the advance movement toward the lake is very cheering to the missionaries.

BANTU THEOLOGY. — Dr. R. H. Nassau presents in *The Church at Home and Abroad* an interesting article on Bantu theology, in which he maintains strenuously that the Bantu tribes do all believe in the existence of God, notwithstanding the fact that many of their forms of expression might throw doubt on the statement. But practically they do not think of him or worship him. If asked why they do not worship God, their answer is: "Yes; he made us; but having made us, he abandoned us — does not care for us. Why should we care for him? he does not help us. It is the spirits who can harm, whom we fear and worship and for whom we care." This leads to their universal belief in spirits. All the air is peopled with these spiritual beings; some of them are the souls of the departed, and all of them have human passions. Their aid is to be sought, their hatred avoided. The religion of the Bantus, if it can be called a religion, is to placate these spirits.

THE RAILWAY TO VICTORIA NYANZA. — A report of the survey made for the Mombasa-Victoria Railway has been presented to the British Parliament. The report treats not only upon the possible routes and the engineering difficulties, but also upon the relation of the proposed railway to commerce and the slave-trade. The estimated length of the road is 657 miles, the cost being at an average of \$17,000 per mile, making the total cost in the vicinity of \$11,000,000. The report makes an elaborate estimate as to the probable amount of exports and imports and passenger traffic, and concludes that, at the outside, the road would be able nearly to pay its working expenses. It is anticipated that it would so develop commerce as soon to make it remunerative. At any rate the road seems to be a necessity connected with the British occupation of Uganda, and the expenditure of \$11,000,000 will not prevent Great Britain from making fast its hold upon this magnificent region of Central Africa.

WESLEYAN MISSION IN THE TRANSVAAL. — This mission has been most successful. The growth within the past eight years, from 1884 to 1892, according to Rev. Owen Watkins, who has recently visited this mission, has been most remarkable. Within these eight years the native agents have increased from 97 to 538; the membership from 774 to 3,539; the attendance at public worship from 11,254 to 25,308. The increase in membership during the past year was 409.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

That He whose is the silver and the gold may incline the hearts of his people, so that, mindful of their stewardship, they may give of what has been given them for the pressing needs of the work in foreign lands. (See pages 345 and 357.)

ARRIVALS IN THE UNITED STATES.

July 5. At San Francisco, Rev. Corliss W. Lay and wife, of the Marathi Mission, their return having been rendered necessary on account of the state of Mrs. Lay's health.

July 22. At New York, Rev. I. F. Pettibone, D.D., of the Western Turkey Mission.

DEPARTURES.

July 29. From New York, Rev. Edward Fairbank and wife, and Rev. Harvey M. Lawson and wife, to join the Marathi Mission; also, Rev. S. V. Karmarkar and wife, who, after four years in the United States, return to labor in connection with the Marathi Mission.

August 5. From Boston, Miss Grace H. Knapp, daughter of Rev. George C. Knapp, of Bitlis, to join her parents in the Eastern Turkey Mission; also, Miss Frances C. Gage and Miss Martha A. King, both of Minnesota, to join the Western Turkey Mission at Marsovan.

August 12. From Boston, Rev. Charles S. Vaughan and wife, and Miss Ella Samson, to join the Madura Mission.

August 12. From New York, Rev. Richard C. Hastings and wife, to rejoin the Ceylon Mission; also, Miss Hattie A. Houston, formerly of the Madura Mission, now going to Ceylon. Mr. J. Lindsay Best goes by the same steamer, to be connected with Jaffna College.

ARRIVALS AT STATION.

June —. At Amanzimtoté, Natal, Mr. and Mrs. George B. Cowles, Jr.

MARRIAGES.

June 14. At Esidumbini, Natal, by Rev. H. D. Goodenough, William L. Thompson, M.D., to Miss Mary E. McCornack.

June 15. At Foochow, Hardman N. Kinnear, M.D., of the Foochow Mission, to Miss Ella Johnson, formerly of the Methodist Episcopal Mission at Foochow.

DEATHS.

July 26. At Lyons, Mich., Mrs. Henrietta S. Smith, widow of the late Rev. Dr. Eli Smith, of Syria. Mrs. Smith was born at Northampton, Mass., September 15, 1816, and was married to Dr. Smith in October, 1846, arriving with her husband in Beirut, January 12, 1847. She greatly assisted her husband in his scholarly work of translating the Scriptures into Arabic. Dr. Smith, after his eminent services in the missionary field, died January 11, 1857, and Mrs. Smith returned to the United States the same year, and has resided with her children in this country.

July 24. At Hyde Park, Mass., Mrs. Elizabeth G., wife of Mr. George C. Hurter, formerly of the Syrian Mission of the American Board. Mrs. Hurter was born in Truro, Mass., July 28, 1814, and joined the Syrian Mission in 1841; her husband having charge of the Arabic printing establishment at Beirut.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Work of the year in the Marathi Mission. (Page 368.)
2. Persecution at Wadale. (Page 370.)
3. The nationalistic spirit in Japan, with questions before the mission. (Pages 364 and 360.)
4. Evangelistic work in the province of Echigo. (Page 365.)
5. Items from West Africa. (Page 367.)
6. Woman's work near Peking. (Page 371.)
7. Six years at Pang-chuang. (Page 373.)
8. Gemerek and its preachers. (Page 383.)

Donations Received in July.

MAINE.

Beddington, Cong. ch. and so.	2 25
Brewer, 1st Cong. ch. and so.	11 00
Bremen, John S. Fiske,	2 00
Brownville, Cong. ch. and so.	10 00
Cumberland Centre, Silas M. Ride- out (with an elegant inlaid box),	5 05
Falmouth, 1st Cong. ch. and so.	13 00
Hampden, Cong. ch. and so.	5 67
Houlton, Cong. ch. and so., for native helper, Madura,	51 00
Island Falls, Cong. ch. and so.	7 00
Machias, Centre-st. Cong. ch.	5 20
Patten, Cong. ch. and so.	7 00
South Paris, Cong. ch. and so.	8 37
Wells, B. Maxwell,	20 00
W. Falmouth, 2d Cong. ch. and so.	14 00
Winthrop, Cong. ch. and so.	20 00
Windham, Cong. ch. and so.	4 74
York, 1st Cong. ch. and so.	8 30—192 58
Legacies. —Sidney, Rev. H. S. Loring, by D. Driscoll and C. L. Andrews, Ex'r.	
	200 00
	392 58

NEW HAMPSHIRE.

Amherst, A friend,	3 00
Concord, N. F. Carter,	10 00
Exeter, 1st Cong. ch. and so.	100 42
Exeter, 1st Cong. ch. and so., add'l,	2 00
Francetown, M. C. Willard,	100 00
Hampstead, Cong. ch. and so.	13 00
Hollis, Cong. ch. and so.	25 40
Hooksett, Union ch.	13 00
Keene, 1st Cong. ch. and so.	50 00
Manchester, So. Main-st. Cong. ch. and so.	20 75
Orford, Cong. ch. and so.	16 65
Orfordville, Cong. ch. and so.	4 75
Piermont, W. A. C. Converse and wife,	10 50
Sanbornton, Mission Band of Cong. ch.	10 39
Warner, Cong. ch. and so.	14 00—393 86
Legacies. —Acworth, Azel H. Church, by J. H. Dickey, Ex'r, Greenville, Mrs. Mary A. Merriam, by Rev. Geo. F. Merriam, Ex'r, Swansey, Mrs. E. A. F. Milliken, by C. E. Milliken, Ex'r, Temple, Warren Keyes, by Isaiah Wheeler, Trustee, Walpole, Rev. Thos. Bellows, add'l,	
	63 82
	100 00
	50 00
	1,490 00
	135 00—1,768 82
	2,162 68

VERMONT.

Bennington, Green Box Bank Co., 2d Cong. ch., with other dona. to const. PARK VALENTINE PAR- KINS, H. M.	95 00
Berlin, Cong. ch. and so.	23 21
Brattleboro, Centre Cong. ch. and so., m. c.	26 73
Brandon, Cong. ch. and so.	8 40
Burlington, College-st. Cong. ch. and so.	63 82
Cambridge, Mrs. Charlotte Safford,	50 00
Holland, Cong. ch. and so.	8 00
Ludlow, Cong. ch. and so.	15 12
McIndoes Falls, Cong. ch. and so.	18 00
Montpelier, Bethany Cong. ch. and so.	50 81
Newport, 1st Cong. ch. and so.	23 60
North Bennington, Cong. ch. and so.	53 42
North Craftsbury, Cong. ch. and so.	13 33
Pawlet, 1st Cong. ch. and so.	6 00
Rutland, Cong. ch. and so.	100 00
St. Johnsbury, Franklin Fairbanks,	250 00
Shoreham, Cong. ch. and so.	20 05
Underhill, Cong. ch. and so.	6 50
—, A widow,	10 00—771 99
Legacies. —West Townshend, Levi Jarvis Boynton, by O. R. Gar- field, Ex'r,	
	6,352 97
	7,124 96

MASSACHUSETTS.

Amherst, 1st Cong. ch. and so.	100 00
Ashburnham, 1st Cong. ch. and so.	16 40
Bedford, Cong. ch. and so., add'l,	5 00
Barnardston, Cong. ch. and so.	10 30
Billerica, Cong. ch. and so.	27 08
Boston, Union ch., 162.84; Eliot ch. (Roxbury), 104.18; 2d ch. (Dor- chester), 95.60; Mt. Vernon ch., 35; A friend (Dorchester), for educa. work in Spain, 5,	402 62
Brookfield, Cong. ch. and so.	12 84
Brookline, Harvard Cong. ch. and so.	370 26
Cambridge, No-ave. Cong. ch. and so.	513 66
Cambridgeport, Pilgrim Cong. ch. and so.	36 16
Campello, South Cong. ch. and so.	100 00
Deerfield, Cong. ch., by a friend,	15 00
Essex, Cong. ch. and so.	45 00
Foxboro, Cong. ch. and so.	32 70
Frammingham, Plymouth ch., of which 5 is for Africa,	105 00
Georgetown, Memorial ch.	27 95
Gloucester, Trinity Cong. ch.	50 00
Granby, A friend,	25 00
Haydenville, Cong. ch. and so.	15 00
Hinsdale, Cong. ch. and so.	49 45
Housatonic, Cong. ch. and so.	80 70
Hubbardston, Cong. ch. and so.	15 00
Huntington, 2d Cong. ch.	11 25
Ipswich, South Cong. ch. and so.	130 00
Lakeville, Precinct Cong. ch. and so.	65 00
Linden, Mrs. S. A. D.	5 00
Longmeadow, Gentlemen's Benev. Ass'n, 4.02; Rev. C. Fenbody, 50,	54 02
Lowell, Pawtucket Cong. ch. and so.	23 00
Malden, 1st Cong. ch. and so.	86 15
Mattapoisett, Mrs. P. G. Hubbard,	5 00
Medfield, 2d Cong. ch. and so.	36 48
Medford, Union Cong. ch. and so.	4 22
Methuen, 1st Cong. ch., add'l,	10 00
Middleton, Cong. ch. and so.	3 00
Monson, Cong. ch. and so.	19 52
New Marlboro, Cong. ch. and so., for Madura,	3 50
Newton, Eliot ch., towards salary of Rev. G. M. Rowland, Tottori, Japan,	346 00
Newton Centre, Rev. J. L. Maile, towards support of Mr. and Mrs. Bunker,	5 00
Newton Highlands, C., for special needs,	100 00
Norfolk County, C. B. M.	100 00
Northampton, 1st Cong. ch. and so.	215 11
North Brookfield, 1st Cong. ch. and so.	45 40
Northfield, Trin. Cong. ch., 80; Rev. M. H. Wells, 20,	90 00
Oxford, Cong. ch. and so.	88 98
Paxton, Cong. ch. and so.	8 93
Pittsfield, 1st Cong. ch. and so.	25 00
Randolph, 1st Cong. ch. and so.	94 24
Reading, Cong. ch. and so.	10 00
Sandisfield, Cong. ch., for Madura,	3 50
Shutesbury, A friend,	25 00
South Walpole, Missionary, Springfield, Memorial ch., 116.32; Y. P. S. C. E. of do., for Volunteer fund, 25; 1st Cong. ch., 50; North Cong. ch., 50; Mrs. A. C. Hunt, 10,	251 32
Stockbridge, Mrs. William Fuller,	10 00
Taunton, Rev. S. H. and J. R. Emery,	10 00
Walpole, Cong. ch. and so.	33 00
Waquoit, Cong. ch. and so.	15 70
Wareham, 1st Cong. ch.	17 50
Wellesley Hills, Cong. ch. and so.	50 68
West Boyford, Cong. ch. and so.	8 19
Westfield, 1st Cong. ch. and so.	6 00
Westford, Union Cong. ch., to const.	
Rev. A. A. BUCKFORD, H. M.	50 00
West Somerville, Cong. ch. and so.	6 58
Williamsburg, Cong. ch. and so.	35 00

Wilkinsonville, Miss Carrie W. Hill,
for Western Turkey Mission and to
const. Rev. G. W. HINCKLEY, H.M. 50 00
Worcester, Piedmont ch., 35; Cent-a-
Day Band, Union ch., 6.69; Rev.
Henry T. Cheever, to const. Rev.
FRANK BUFFINGTON VROOMAN,
H. M., 100, 141 69
—, A friend, 5 00—4,371 08

Legacies.—Boston, Mrs. Betsey R.
Lang, by L. S. Ward, Trustee, 75 00
Southfield, Edward S. Canfield, by
Mrs. Olive L. Canfield, Ex'x, 300 00—375 00
4,946 08

RHODE ISLAND.

Central Falls, Two Cents a Week
Fund, Cong. ch., for No. China, 14 50
East Greenwich, James L. Roomian,
Newport, United Cong. ch., Rev.
Thatcher Thayer, D.D., to const.
WILLIAM P. BUFFUM, H. M. 100 00
Pawtucket, Cong. ch. 200 00
Providence, Mrs. Phebe W. Angell,
25; Pilgrim ch., 20; Union ch., to
const. AMELIA B. MCAUSLAN, JOHN
E. TROUP, JANE TROUP, ADELINE
M. T. SPRAGUE, MARY GRACE
LEONARD, H. M., 500, 535 00—850 50

CONNECTICUT.

Barkhamsted, Cong. ch. and so. 4 10
Berlin, Junior V. P. S. C. E. Cong.
ch., for Bibles for heathen children,
Branford, Cong. ch. and so. 1 84
Bristol, Cong. ch. and so., 100; Mrs.
Ellen L. Peck, 80, 180 00
Canaan, Pilgrim ch. 26 99
Collinsville, Cong. ch. and so. 22 00
Danielsonville, Westfield Cong. ch.
and so., 24.05; Mrs. S. B. Winter,
5, 29 05
East Haddam, A friend, 5 00
East Lyme, Cong. ch. and so. 7 00
Farmington, Dea. Hawley, of 1st
Cong. ch., toward salary Rev. Geo.
P. Knapp, 100 00
Groton, 1st Cong. ch. and so. 39 00
Hartford, 1st Cong. ch. and so. 341 66
Hartwinton, Cong. ch. and so. 6 50
Kensington, Miss F. A. Robbins,
Madison, Cong. ch. and so. 15 33
Marlborough, Y. P. S. C. E., for
Chinese Mission, 1 50
Meriden, Centre ch. 50 00
Middletown, 1st Cong. ch. and so. 135 06
Millington, Cong. ch. and so. 2 25
Milton, Cong. ch. and so. 10 00
New London, 1st Church of Christ, of
which 1.50 is from two Chinamen for
So. China, 112.57; do., Monthly
Concert, 12.30, 124 87
New London Co., Friends, 400 00
New Milford, Friends, 15 00
Norfolk, Cong. ch. and so. 416 55
Old Saybrook, Cong. ch. and so. 38 38
Preston City, 1st Cong. ch. and so. 14 50
Southport, Cong. ch., to const. Miss
CLARA A. OSBORNE, H. M. 118 86
Stamford, E. Roberts, for the work in
Africa, 10 00
Stonington, 1st Cong. ch. 10 00
Suffield, Cong. ch. and so. 57 59
Thomaston, Swedish Cong. ch. 10 00
Wallingford, Cong. ch. and so. 30 00
West Hartford, Mrs. E. W. Morris, 14 00
West Stafford, Cong. ch. and so. 5 00
Windham, Cong. ch. and so. 16 62
Windsor, 1st Cong. ch. and so. 237 50
Woodstock, 1st Cong. ch. and so. 39 28
—, A friend in Conn. 100 00—2,679 90

Legacies.—Avon, Nathan L. Case,
by Lucy R. Alford, Ex'x, 100 00
West Hartford, Mary Talcott, by
Eliza S. Talcott, Adm'x, 1,000 00—1,100 00
3,779 90

NEW YORK.

Brooklyn, Cen. Cong. Sab. sch., for
Bible readers, Madura, 36 00
De Peyster, Cong. ch. 5 00
East Aurora, Rev. C. Boynton, 8 25
Ellington, Cong. ch. and so. 4 00
Hoosick Falls, Benj. V. Quackenbush, 6 00
New Haven, Cong. ch. 110 00
New York, W. C. C., 6; D. Willis
James, 5,000; Pilgrim Cong. Sab.
sch., ad quarter's salary of Mrs.
T. B. Scott, Ceylon, 150, 5,156 00
Northville, Women's Home Mis.
Soc. 5 00
Perry Centre, Cong. ch. 20 09
Randolph, Cong. ch. 7 00
Sanborn, Abigail Peck, 5 00
Syracuse, Plymouth Cong. ch., of
which 20 for native preacher,
Madura, 27 00
Wading River, Cong. ch. 25 00—3,453 34
Legacies.—Pitcher, James B. Packer,
by A. B. Packer, Ex'x, 950 00
6,405 34

PENNSYLVANIA.

Allegheny, F. E. Young, 1; M. E.
Young, 1; S. M. Young, 1; Mrs.
S. M. Young, 1, 4 00
Jeffersonville, Mr. and Mrs. F. Whit-
ing, 50 00—54 00

NEW JERSEY.

West Hoboken, Alex. Smith, 5 00
Woodbridge, 1st Cong. ch. 31 50—36 50

MARYLAND

—, A friend, 500 00

FLORIDA.

Macclenny, A. A. Stevens, 3 00
Philips, Rev. W. E. Mather, of which
5 for work of Dr. Atwood, and 5 for
work at Kwojelin, Micronesia, 10 00—13 00

OHIO.

Cincinnati, Walnut Hills Cong. ch. 49 66
Cleveland, Union Cong. ch., 9.80;
Madison-ave. Cong. ch., Mr. Betts,
5; Rev. John G. Hall, D.D., 5, 19 80
Kirtland, Cong. ch., add'l, 1 00
Lexington, Cong. ch. 10 35
Marietta, Mary B. Diamond, 100 00
Oberlin, 1st Cong. ch., 76.25; ad
Cong. ch., 79.48, 155 73
Strongsville, 1st Cong. ch. 10 00
Thompson, Cong. ch. 6 00
West Andover, Rev. U. C. Bosworth
and wife, 2 00—354 54

MISSOURI.

St. Joseph, Tabernacle Cong. ch. 45 41

ILLINOIS.

Batavia, 1st Cong. ch. 50 09
Chicago, U. P. Cong. ch. (bal. exp.
An. Meeting), 24 25
Earlville, J. A. D., 25 00
Evanston, 1st Cong. ch. 50 00
Galesburg, Mrs. E. T. Parker, 10 00
Healey, 1st Cong. ch. 15 29
Moline, 1st Cong. ch. 105 50
Oglesby, Union ch. 6 82
Plainfield, Cong. ch. 17 00
Savanna, Fanny Olds, 5 00—308 65

MICHIGAN.

Ann Arbor, 1st Cong. ch. 130 50
Bensonia, Cong. ch. 50 68
Olivet, Cong. ch. 23 46
Watervliet, Plymouth Cong. ch. 38 00
—, A friend, 50 00—262 64

WISCONSIN.

Clinton, Cong. ch.	12 00
Delavan, Cong. ch.	38 00
Glenbeulah, J. H. Austin,	10 00
Lake Geneva, 1st Cong. ch.	17 00
Menomonie, 1st Cong. ch.	14 85
Racine, Mrs. Canfield Smith, and	108 00
Marsh, 100; A friend, 8,	
Whitewater, 1st Cong. ch.	15 00—214 85

IOWA.

Avoca, German Cong. ch.	4 00
Rassett, Cong. ch.	1 80
Big Rock, Cong. ch.	10 00
Ionia, Cong. ch.	4 48
Manson, Cong. ch.	4 20
Reinbeck, Cong. ch.	94 97
Toledo, Cong. ch.	23 01
Waterloo, Cong. ch.	50 25—122 71

Legacies—Des Moines, Mrs. Harriet	
L. Rollins, add'l,	39 43
Davenport, M. N. Cornelius, by	
Wm. Cornelius, Adm'r,	100 00—139 43

MINNESOTA.

Benson, Pilgrim Cong. ch.	70
Edgerton, Cong. ch.	2 00
Faribault, Cong. ch.	55 27
Freeborn, Cong. ch.	4 00
Freedom, Cong. ch.	3 66
Glyndon, Cong. ch.	2 54
Hansen, Cong. ch.	2 86
Medford, Cong. ch.	10 00
Minneapolis, Plymouth ch.	42 15
Washington Co., A friend,	25 08—145 12

KANSAS.

Ahlene, Mrs. H. M. Hard,	5 00
Boston Mills, N. H.	5 00
Douglass, Cong. ch.	3 00
Kiowa, Cong. ch.	1 00
Quawatomie, Cong. ch.	7 00—21 00

NEBRASKA.

Arberville, Cong. ch.	6 65
Fairfield, Cong. ch.	2 25
Freewater, Cong. ch.	10 50
Hildreth, Cong. ch.	2 65
Lincoln, Vine-st. Cong. ch.	11 50
York, 1st Cong. ch.	89 12—123 07

CALIFORNIA.

Grass Valley, Cong. ch.	25 00
Redlands, Mary G. Hale,	5 00
San Mateo, Cong. ch.	15 40
Stockton, Rev. John C. Holbrook, D.D.	15 00—60 40

OREGON.

Portland, 1st Cong. ch.	39 05
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COLORADO.

Boulder, Cong. ch.	9 00
Silverton, Cong. ch.	10 00—19 00

WASHINGTON.

Cheney, F. V. Hoyt,	1 55
Lakeview, Cong. ch.	5 55
Steilacoom, Cong. ch.	3 75
Do. West Wash. Insane Asylum,	8 00—18 85

SOUTH DAKOTA.

Springfield, Cong. ch.	2 00
Yankton, Cong. ch., add'l,	1 00—3 00

CHILDREN'S MORNING STAR MISSION.

CONNECTICUT.—Plantsville, Cong. Sab. sch.,	
12.03; Whitneyville, Cong. Sab. sch.,	26 03
14,	10 00
OHIO.—Cincinnati, Walnut Hills Sab. sch.	
AFRICA.—Bailundu, Cong. ch., 6.25; do.,	

IDAHO.

Challis, F. E. Nash,	5 00
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UTAH.

Ogden, Ladies' Union in 1st Cong. ch.	5 00
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DOMINION OF CANADA.

Montreal, Chinese Sab. sch. in Emmanuel Cong. ch., for the South China Mission,	31 85
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FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, E. B. T.	100 00
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MISSION WORK FOR WOMEN.

Miss Ellen Carruth, Boston, Treasurer.	
For several missions in part,	10,072 77
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	

Mrs. J. B. Leake, Chicago, Illinois, Treasurer,	2,000 00
For outfits, trav. expenses and salaries of missionaries of W. B. M. I.	3,143 50
For Miss L. A. Day,	75 00—5,218 50
	15,291 27

MISSION SCHOOL ENTERPRISE.

MASSACHUSETTS.—Amherst, Y. P. S. C. E. of 1st Cong. ch., 4.00; Berlin, Y. P. S. C. E. Two Cents a Week Fund, 2.60; Boston, Highland Sab. sch. inter. dep't, 11.08; Y. P. S. C. E. in Phillips ch., 7.37; Cotuit, Y. P. S. C. E., 1; Harvard, Cong. Sab. sch., 15; Manomet, Cong. Sab. sch., 10; So. Sudbury, Y. P. S. C. E. of Memo. ch., 3; Winchester, Y. P. S. C. E., 10; Worcester, Old South C. E. S., Two Cents a Week Fund, 53.49;	118 44
CONNECTICUT.—Bridgeport, Y. P. S. C. E. of Park-st. ch., 5; New Britain, Standard Bearers in South Cong. ch., 10; Stamford, Y. P. S. C. E. of 1st Cong. ch., Two Cents a Week Fund, for Bible reader, 29.42;	44 42
RHODE ISLAND.—Pawtucket, Two Cent Pledge Y. P. S. C. E.	10 52
NEW YORK.—Brooklyn, Lewis-ave. Cong. Sab. sch., 32.14; do., Junior Y. P. S. C. E. of Union ch., 5; Ithaca, 1st Cong. Sab. sch., for student, Harpoot, 27.69; Jamestown, 1st Cong. Sab. sch., 16.04;	80 91
OHIO.—Freedom, Cong. Sab. sch.	2 43
ILLINOIS.—Chicago, South Cong. Sab. sch., 50; do., Y. P. S. C. E. of Warren-ave. ch., towards salary Mr. Jeffery, 28; Hamilton, Y. P. S. C. E., 5; Mendon, Cong. Sab. sch., 10; Stillman Valley, Cong. Y. P. S. C. E., 4.60;	97 60
WISCONSIN.—Brookhead, Cong. Sab. sch., 5; Genoa Junction, Cong. Sab. sch., 7.29; Menomonie, Y. P. S. C. E., 10.93; Milwaukee, Y. P. S. C. E. of Pilgrim ch., 6.50; Windsor, Y. P. S. C. E., 2.10;	37 82
MINNESOTA.—Austin, 1st Cong. Sab. sch., 5.26; Minneapolis, 1st Cong. Sab. sch., 8.94; Jr. Y. P. S. C. E., Union ch., 2.15; Sherburne, Cong. Sab. sch., 1.68;	18 03
IOWA.—Stacyville, Y. P. S. C. E.	8 63
MICHIGAN.—Northport, Y. P. S. C. E.	1 00
	419 80

Mrs. M. M. Webster, 2,	8 25
BULGARIA.—Philippopolis, Sab. sch. primary class,	2 20
	46 48

FOR SUPPORT OF YOUNG MISSIONARIES.

NEW YORK. — Brooklyn, Y. P. S. C. E., Pilgrim ch.		6.25,		
MICHIGAN. — Chassell, Y. P. S. C. E.	25 00	COLORADO. — Silverton, Cong. Sab. sch.	36 75	
IOWA. — Des Moines, Y. P. S. C. E., Plymouth ch., 25; Y. P. S. C. E., No. Park ch. 12.50; Reinbeck, Y. P. S. C. E., 25.	12 50	So. DAKOTA. — Friedensfeld, Cong. Sab. sch., 8.22; Hoffmungsberg, Cong. Sab. sch., 5.75; Ipawich, Y. P. S. C. E., 12.50; Parkston, Cong. Sab. sch., 2; Zion, Cong. Sab. sch., 7.15,	5 00	
ILLINOIS. — Chicago, Y. P. S. C. E., New Eng. Cong. ch., 25; Neponset, Y. P. S. C. E., 5.50; Wyoming, Y. P. S. C. E.,	62 50		35 60	
			177 37	

FROM THE AMERICAN MISSIONARY ASSOCIATION, by H. W. Hubbard, New York, *Treasurer*.
Income of the "Avery Fund," for Missionary Work in Africa, 1,826 00

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE. — Derry, Lend a Hand Society for Girls' School, Tottori,	3 00	ILLINOIS. — Chicago, W. B. Jacobs, for work of Rev. T. W. Woodside, 50; do., Junior Y. P. S. C. E. of 9th Presb. ch., for girl, care of Mr. Krikorian, 5; Stillman Valley, Y. P. S. C. E., 5; Miss Lewis, 15; Mrs. Lewis, 10; Mr. L. Johnson, 15; Mr. J. D. White, 10 (all for educa. pupils, care Mr. Krikorian),	110 00	
VERMONT. — Chelsea, Cong. Sab. sch., for school at Marash, 14.67; Hartford, Y. P. S. C. E., for work of Rev. F. E. Jedyry, 30; St. Johnsbury, Infant class in So. ch., for Mrs. Barnum's work, 5; Swanton, Cong. ch., for use of Rev. A. W. Clark, 8; West Randolph, Cong. Sab. sch., for pupil, Aintab, 30,	87 67	MICHIGAN. — Ann Arbor, Y. P. S. C. E., for girl, care of Mr. Krikorian,	5 56	
MASSACHUSETTS. — Auburndale, Lassell Sem. Mis. Soc., for Miss Barnum, 15; Boston, Park-st. ch., E. K. A. for native teacher, 28; do., Mt. Vernon Chinese Sab. sch., for native preacher, 5; do., Cash, for famine sufferers, Trebizond, 1; Conway, M. Louisa Graves, for use of Rev. D. C. Greene, 35; Haverhill, Chinese Mis. sch., for training school, South China, 20; Maynard, Mrs. L. Maynard, for work of Miss Shattuck, 10; Templeton, Cong. Sab. sch., for Magnesia ch., 17.20; So. Hadley, La. Aux. W. B. M., 15, and Mt. Holyoke College, 15, both for Girls' school, Tottori; Wayland, Y. P. S. C. E., for work of Miss Wheeler, 5; W. Springfield, Friends, 3.		IOWA. — Blairstown, Mrs. J. H. French, for well at Wai, 10; Des Moines, Sab. sch. class in Ply. church, for Bible-woman, 30; Farmington, M. H. Cooley, for evangelist, 2,	42 00	
CONNECTICUT. — Birmingham, Willing workers, for pupil, Ahmednagar, 10; Colchester, "Christian Soldiers," for Mr. Ransom, 5.25; E. Hartford, Long Hill La. Mis. Circle, for Huss Memorial work, 5.68; Hartford, Mrs. May C. Hunt, for Evangelist, Nicomedia, 212; Manchester, Friends, for Huss Memo. work, 10.75; Middletown, Y. P. S. C. E. of No. ch., for chapel, 10.50; New Haven, New Lebanon Mission, for Saharian, 10; do., Miss Merwin's Sab. sch. class, for Sumati, 12; do., Rev. J. Y. Leonard, for Anatolia College, 20; Rockville, Cong. ch., for self-help dept., Barde-22g High School, 99; Wapping Cong. ch., for Huss Memo. work, 8.51; Wethersfield, Rev. Geo. W. Harris, for work of Rev. J. H. Roberts, 7; Winsted, Y. P. S. C. E. of 1st Cong. ch., for work of Rev. L. S. Gates, 1.01,	164 29	OREGON. — Forest Grove, Cong. Sab. sch., for Chinese helper,	10 00	
NEW YORK. — Wading River, Mrs. John Hurd, for native teacher, Bailundu, 12; Wellsville, Y. P. S. C. E. of 1st Cong. ch., for Sirur School, 12,		SOUTH DAKOTA. — Mission Hill, Y. P. S. C. E., for girl, Ahmednagar, 6; Spearfish, Y. P. S. C. E., for new work in Albania, 15,	21 00	
NEW JERSEY. — Glen Ridge, Friends in Cong. ch., for Madura, 20; Haddonfield, J. D. Lynde, for church, Adiaman, 40; do., for furniture, Samokov, 30; do., for Pasumalai, 30; Westfield, J. L. Clayton, for native preacher, Madura, 15,		UTAH. — Salt Lake City, Y. P. S. C. E. of Phillips ch., for native preacher, Gilbert Islands,	6 00	
DISTRICT OF COLUMBIA. — Washington, Mis. Soc. in 5th Cong. ch., for Spain,		CANADA. — Montreal, A. P. Chinese Sab. sch., for Rev. C. R. Hager, Hong Kong,	25 00	
TENNESSEE. — Knoxville, Y. P. S. C. E. of Pilgrim ch., for native preacher, Madura, OHIO. — Cincinnati, Walnut Hills Cong. Sab. sch., for Miss Bessie Noyes, 30; Cleveland, Mrs. Pres. Thwing, for the Misses Conard, 100; Milan, Mrs. L. B. Gaston, for Mrs. L. Bissell, 10; Oberlin, 2d Cong. ch. Sab. sch., for Olpiki, 36,				
INDIANA. — Indianapolis, Mrs. A. M. Carlisle, for poor widows, Hadjin,	1 00			

Total from September 1, 1892, to July 31, 1893: Donations, \$426,424.33; Legacies, \$124,492.24 = \$550,916.57.

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS,
Miss Ellen Carruth, Boston, *Treasurer*.

For Zulu Sanitarium,	3 55
For vacation trip, Miss Nellie Bartlett,	100 00
For Mrs. Karmarkar,	30 00
For girls' sch. bld'g, Ahmednagar,	950 00
For deepening well at Sirur,	48 00
For children's paper, Bombay,	192 00
For Bible-woman, Madura,	27 00
For Miss Bushee, furnishing room,	5 00
For Girls' School, San Sebastian,	5 00
For the John Huss garden,	53 62
For Miss Prescott's work, Mexico,	13 69
For work of Mrs. S. V. Karmarkar,	200 00
For personal expenses of Mrs. E. S. Hume,	554 58-2,192 44

FROM WOMAN'S BOARD OF MISSIONS OF THE
INTERIOR,
Mrs. J. B. Leake, Chicago, Illinois,
Treasurer.

For work of Miss Millard,	3 00
FROM THE CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS, Mrs. Ella F. M. Williams, Montreal, <i>Treasurer</i> .	
For Mr. Currie's work in Cisamba,	10 00
Donations received in July,	38,497 32
Legacies received in July,	11,086 22
	49,583 54

FOR YOUNG PEOPLE.

GEMEREK AND ITS FIRST PREACHERS.

BY REV. W. A. FARNSWORTH, D.D., OF CESAREA, TURKEY.

GEMEREK is a large town about forty miles northeast of Cesarea, Cappadocia. It is near the south bank of the ancient Halys River. The population of the town numbers about 8,000, of whom one fourth are Moslems and three fourths Armenians. When I first visited the place it was noted as a home of men of violence. The man of the greatest influence and practically the ruler of that region was a Moslem, but many of his most trusted and efficient followers were Armenians. Let me introduce those who are interested in this department "For Young People," to their first preachers, and also show some of the changes wrought by the gospel in this rough place.

The names of the two men were Garabet Sarkisyan (George, the son of Sarkis) and Harootune Noor-geyan (Resurrection, the son of Light). The former was much the older, but they became fast friends in the years long passed, when together they frequented the dram-shops of Constantinople, and that friendship continued through life. Garabet was an ill-favored man and was often spoken of and well known as Booroonsiz (noseless) Garabet. But, despite his ill favor, a loving, sympathizing nature made him a very great favorite with all who knew him. Harootune was a man of fine presence and about the greatest favorite with children that I ever knew. He was a most agreeable conversationalist. His fund of apt anecdote, forcible illustration, and appropriate proverb seemed inexhaustible.

About 1850 these men, while pursuing their wild career in Constantinople, heard very vile stories about a new sect that had appeared there, known as Protestants. Curiosity led them to their place of worship. Instead of the evil things that they expected they found only purity and love. Their consciences were awakened, their hearts were changed, and they became new creatures in Christ Jesus.



GARABET SARKISYAN.

In 1854 Garabet, and in 1857 Harootune, joined me as helpers for opening up the evangelistic work in Cappadocia and Pontus, in Galatia and Lycaonia. They had only the slightest rudiments of an education, but they were well fitted for the special demands of the work at that time. They were both fine horsemen and accustomed to the use of arms, and, well mounted, were very fearless. They were also well armed with the gospel of love. For many years one, and sometimes both, of them accompanied me in my many journeys, acting as both guard and preacher. Garabet went to his rest in 1876, after being my fellow-worker for twenty-two years. Harootune was called home a few weeks ago, after thirty-five years of faithful service. The last few years of his life he spent in Cesarea, where he was bookseller, having in charge the large depot of mission books. At the same time he was a very active member of the church, more ready for every good work than almost any other, and especially active in caring for the poor and in all his duties as deacon.

The month of February, 1861, found these two friends together at Gemerek. At that time the post had been occupied but a few months. The people were very free to join in discussion and many of them were very hostile. It was felt that it was not safe to leave one man alone there. Hence at that time and for some months the two worked together. Early in the morning of February 23, 1861, I was surprised by the appearance at my door of Garabet. With a good deal of excitement he told me that he left Gemerek after dark, that he had been riding all night, and that as soon as the horses were rested I must put on my *hat* and hasten to Gemerek, for there was danger of bloodshed. Starting the next morning, midnight found me at Gemerek. Hadji Harootune had remained at his post and on our arrival we found him master of the situation. The excitement had been caused by the arrival of a young man who had once been a student in the famous Protestant school at Bebek. He claimed that he had examined the new faith and that it was without foundation. He challenged our preachers to meet him in a public discussion. But that discussion must be in a large open square near the town, where the young men were accustomed to meet for their athletic sports. He wished the whole town to see how utterly he would put the Protestants to rout.

There was little doubt but that his purpose was to appeal ultimately to muscle, and in such a contest there could be no doubt about the result. It was not easy to persuade the more ignorant of the people that such a discussion was not the proper thing; but Harootune always had a strong influence with the leading men of the place wherever he happened to be. In this case he showed them that the proposition was both absurd and dangerous. It was agreed that if the man questioned our doctrines, the proper way was for him, with a few friends, to meet us and in a quiet way talk over our differences. How much the *hat* had to do with the quelling of the excitement I do not know. It was true that in those days the people of the country had great respect for any one who wore a hat. In three or four days I was able to leave, feeling that the prospects for a good work in Gemerek were all the better for the excitement.

Now let us look at some of the changes wrought by the gospel in Gemerek. Harootune worked there twelve years and in that time the congregation came to be the second in the Cesarea station. Able men of more education have

followed him and much fruit has been gathered. He who now visits the place finds that in many houses the gun and the dagger have given place to the New Testament. Where was heard the language of violence is now heard the morning and evening songs of praise and prayer and thanksgiving.

Were you at Gemerek early on a Sunday morning you might attend a sort of Young People's Society of Christian Endeavor. It is not organized quite like yours, nor quite so well as we hope it will be, but it is an earnest attempt at a good thing. The costume and the whole appearance of the leader will seem to you rough and coarse, but could you understand Turkish you would know, both from his remarks and his prayers, that he is one of the "Endeavorers." An hour or two later you may come to their rude chapel and join in worship with a congregation of three hundred or more. Here comes the preacher with his family. How very unlike all the people they are, both in dress and manner! Yet they are all natives of this place. All this difference of manner is a result of education. This preacher is one that would be a man among men everywhere; an able and efficient preacher that the best of our congregations are glad to hear. Here, living on a small salary, he is doing a noble work both by precept and example, raising his townsmen to a higher mental, physical, moral, and spiritual life. He with his wife and children are an admirable object-lesson for all who see them. Were you to visit this family in their home and see their tidy rooms, their curtained windows, their well-filled bookcase, their bureau, their sewing-machine, their baby-organ, you would feel that a bit of civilization had been dropped down in Gemerek.



HADJI HAROOTUNE.

Almost from the first the people of Gemerek have shown a good deal of interest in education. Let us visit their schools. We will first go to the school for boys. The teacher is a native of the place. He is not up to the demands of the position, but he is doing the best that he can with eighty or ninety boys. When I last visited him he had about 120 pupils. I am glad that he now has a more reasonable number. A few rods from this place we find the school for girls. Here we find sixty or more, with but one teacher. Compare these girls with their playmates that you will meet in the street and then tell me what you think of the civilizing influence of even such a school as this. I would be glad to introduce you to some of the men who have gone out from this town and, after pursuing studies elsewhere, are now doing good service as preachers or

teachers in other towns or villages. There is a goodly number of them. We have also a goodly number now in training, some of whom will, we trust, make first-class preachers or teachers. We have eleven of them here now as boarders, including one blind boy who is simply studying music. The accompanying



BOYS OF THE SCHOOL IN GEMEREK.

group gives a poor impression of seven of them. The eighth in the group is a fine fellow from a small village near Gemerek.

Please join us in thanksgiving for the great changes wrought in that rough place. If you will also send us any aid in the education of these boys and such as these, it will be very gratefully received.

